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ANCIENT DERBE.

By REV. L. H. ADAMS.

[The following is a continuation of Mr. Adams' account of a tour in Karamania, a part of which, containing a notice of ancient Lystra, appeared in the Herald for July.]

Next day we traveled thirteen hours in a northeast direction. A boundless rolling plain, with an occasional tree, a few small mud villages, and some encampments of wandering Turkomans, were the general features of the scenery. We reached Divle, ancient Derbe, about dark, in safety, though several persons had been robbed on the same road a few days previous. Divle is situated in a deep, serpentine ravine, running east and west, at the western base of the Karamanian Taurus. This ravine is nearly level, varying from a quarter to a half mile in width, is finely watered, and has an abundance of trees. Its sides are perpendicular limestone cliffs, from one to two hundred feet high, and are full of caves and winding passages—a perfect labyrinth. The population is Moslem, and numbers, so near as I could learn, about 4,500. There are few ruins. The governor was friendly, and the people respectful. I conclude Divle was ancient Derbe, because scholars generally locate it here; because it is the only place of undoubted antiquity that would support a large population anywhere on the great plain, or along the base of the Taurus, from Karaman to Eregli; because it lies but a little off from the ancient road from Lystra to Tarsus through the Diun Belek pass; because it is only about eleven hours from Lystra by an easy road, indeed nearly in sight of it; because Paul would more naturally flee *towards* his friends, in Tarsus, but twenty-four hours distant, than to his *enemies* elsewhere; and lastly, as we looked upon the multitudinous caves of Divle, where a fugitive could so hide himself as to defy the closest search, we felt that Paul was as shrewd in retreat as he was in his advance upon the kingdom of Satan. Next day we traveled seven hours south and east, up the mountains, and slept in some deserted stone huts in the desolate upper Taurus. Three hours of our journey lay across what, I think, would prove rich iron mines. Next day we journeyed thirteen hours to the eastern slope of the

Taurus, and the following day we reached home, grateful to God for the safety with which we had traversed an unsafe country.

The results of the journey would seem to show that both Karaman and Ereğli would properly receive supervision from Iconium and Nigdeh, if they are worth supervising at all. The first city is but eighteen hours across a level plain from Iconium, and the second is but sixteen hours from Nigdeh, by a fine level road. On the other hand, Karaman is thirty-six hours from Tarsus, and Ereğli the same distance, by different roads of course; but twenty-four hours of this is spent in crossing the Taurus. Again, there is in the region we explored almost no Christian population. Although we stopped at a number of villages, and made diligent inquiry, we neither saw nor heard of a Christian village during the journey. The whole country is almost entirely Moslem, of the most bigoted description, "sitting in the region and shadow of death."

DAVID ZEISBERGER.

J. B. LIPPINCOTT & Co. have published a volume entitled "The Life and Times of David Zeisberger, the Western Pioneer and Apostle of the Indians, by Edmund de Schweinitz," which will be accepted as a valuable addition to the literature of missions. The author has collected and arranged his materials with thorough conscientiousness; and he has clothed his narrative in a dress which is exceedingly felicitous and appropriate. No friend of Christian progress can close the book without a feeling of gratitude for such a record of such a missionary.

Dr. Andrew Thomson, it is well known, has selected for his gallery of "Great Missionaries" twelve persons, of different eras, with different characteristics, whom he considers worthy to receive this distinguished honor. Zeisberger is not among them. And yet, if these noble men could have seen him at the age of fourscore, and could have heard from his lips the story of his life, unadorned but complete, they would have pronounced him, with one accord, fit to rank with the foremost of their number. They would have said, "Such a work as this humble Moravian has done, amid such vicissitudes, hardships, dangers, extending through more than sixty years, illustrated and adorned by such loyalty to Christ, such patience and gentleness, such rare self-denial and self mastery, not one of us has performed."

OUTLINE OF HIS LIFE.

It would be difficult to find another missionary life, however protracted, so full of incident as the one described in this volume. Born in Eastern Moravia, April 11, 1721, removing to Herrnhut with his parents five years later, accompanying Count Zinzendorf to a Moravian settlement in Holland at the age of fifteen, whence he fled to London, not without reason, embarking thence for Georgia, under the auspices of General Oglethorpe, to join his parents, who had gone thither several years before, proceeding afterward to Pennsylvania, because of troubles resulting from the war between England and Spain, aiding efficiently in the founding of Bethlehem, Zeisberger reached his majority with a training admirably suited to the life for which Providence designed him.

Suddenly, however, a new scene opens before him. He is on board the ship *James*, and just on the point of sailing for Europe as one of the escort of Zinzendorf. Bishop Nitschmann, who has taken leave of the Count, in passing to the shore, observes the dejected countenance of the young man; and an unexpected colloquy ensues: "David, do you not return to Europe willingly?" "No, indeed; I would much rather remain in America." "For what reason?" "I long to be truly converted to God, and to serve him in this country." "If this be so, and I were in your place, I would at once return to Bethlehem." This was enough. Leaving the vessel at once he returned with joy "to the quiet settlement amid the wilds of Pennsylvania." Thus, in a moment, the current of his life was changed! He soon obtained the peace which he sought; and when Bishop Spangenberg, soon afterwards, formed a class of candidates for the missionary work, he was enrolled among them.

It was his expectation to preach the gospel to the Iroquois. To the end, therefore, that he might speak to them in their own tongue, he visited Hendrick, "the illustrious king of the Mohawks," in 1745; was received kindly, and had the prospect of making rapid advances under his royal teacher. Soon, however, he was arrested and taken to Albany as a prisoner, because of a suspicion that the Moravians were in sympathy with the French, and so might turn the Six Nations against the English. Thence he was carried to New York, where he was obliged to wait a number of weeks, in jail, for his deliverance. But he remembered that he had sprung from a martyr-church, and he found it easy to bear his imprisonment with meekness and submission.

It would not be easy to give an outline, sufficiently brief and yet sufficiently distinct, of the career of this remarkable man. Through all his missionary life, unexpected obstacles were springing up in his path; so that he declined to entertain the question of marriage till he was sixty years of age. Wars and rumors of wars were as frequent as they were disheartening. There was danger from the red man and from the white man. Many, to say the least, would have surrendered their commission in despair. Yet Zeisberger, by reason of his strong love for the aboriginal race, persevered to the end. But the length of his service, and the changes which characterized it, render a succinct history extremely difficult. A mere catalogue of the stations which he occupied would be long, and all the more perplexing from his Moravian partiality for certain historic names, such as Gnadenhütten (applied to five places mentioned in this volume), Friedenshütten, etc., to say nothing of the many Indian names, as Gekelemukpechünk, Lawunakhannek, Machiwihilusing, etc.

DIRECT RESULTS OF HIS LABORS.

It was hardly to be expected that, in the circumstances, Zeisberger would achieve any remarkable success. But he seems to have possessed unusual ability as a missionary preacher. His knowledge of the languages which he used appears to have been extraordinary; his heart glowed with love to Christ, and consequently to the Indians, because of their ignorance of Christ; and inasmuch as the plan of salvation was unspeakably precious to him, it was his supreme joy to unfold it to others. His life, moreover, was a perpetual sermon. His simplicity, his unselfishness, his earnest and constant desire to benefit the red man, his singular blamelessness, attested the excellency of his religion.

Let us go with him to Friedenshütten, on the Susquehanna. It is a dreary journey of five weeks, across rivers, marshes, mountains; in perils of famine, in perils of blazing forests. Having arrived at our destination with a large company of Indians, the first thing on the programme is a "hunt," to feed the starving. Soon we discover that this self-denying missionary has overtaken his strength, and he must take time to regain it. Meanwhile his work suffers, of necessity; and yet, at the end of a few weeks, we are able to speak of the descent of the Holy Spirit with power. To the Board at Bethlehem, in due time, Zeisberger made the following report: "For several months a great revival has been prevailing among the wild Indians who visit here. All those who attend our services are deeply impressed, and cannot bear too much of the Saviour. It often happens, while I preach, that the power of the gospel takes such hold of them that they tremble with emotion and shake with fear, until consciousness is nearly gone, and they seem to be on the point of fainting. This shows with what violence the principalities in them oppose the Word of the Cross. As soon as such a paroxysm is over, they generally begin to weep silent tears."

A visit to an Indian town on the Alleghany, which Zeisberger made in 1767, affords a striking illustration of his power as a preacher. The people had "a very bad character." "They use the worst kind of sorcery," said a chief, who thought him rash in going thither, and "they will not hesitate to murder you." A service having been appointed for the first evening after his arrival, the Indians flocked to the Council House. "As Zeisberger rose, every eye was fixed upon him, with curiosity or a fierce gleam. Some of the most desperate characters were before him, ruffians and murderers, whose names were a terror among the Indians. There were, moreover, several warriors present who had been engaged in the massacre on the Mahony. 'My friends,' he began, 'we have come to bring you great words and glad tidings—words from our God and your God, tidings of our Redeemer and your Redeemer. We have come to tell you that you will be happy if you will believe in Jesus Christ, who shed his blood and gave his life for you. These great words and glad tidings we have presented to your friends at Friedenshütten. They have received them; they are happy; they thank the Saviour that he has brought them from darkness into light. Now we bear to you the peace of God.' In this strain he continued, warming with his subject, until the house rang with his stirring words. No one knew better how to speak to Indians. He had studied native oratory at their councils; and he now employed it with power in the interests of the gospel. On this occasion his hearers were spell-bound. Their countenances showed the impression which he had produced, and revealed that irrepressible conflict between truth and error into which he had forced their minds. 'Never yet,' he writes, 'did I see so clearly depicted in the faces of Indians both the darkness of hell and the world-subduing power of the gospel.'"

But the crowning success of this devoted man was achieved in Ohio; and the narrative of his labors in that State is of the highest interest and value. A single extract will give some idea of what had been accomplished in 1775, prior to the hindrances which our Revolutionary War interposed: "The gospel now had free course and was glorified. Many still remained its foes, either openly or in secret; but the Council was pledged to its support, and the power of hea-

thenism broken. Upon this outward prosperity the converts, by their walk and conversation, set a crown fragrant as the evergreens of their valley. Not a few heathens believed and were baptized. From every side, and even from the hunting grounds of other tribes, visitors flocked to their towns. The chapel at Schönbrunn could hold five hundred persons; and yet it was often too small to accommodate the worshippers. Religion, as taught by the missionaries, became a subject of general inquiry among the Delawares; so that Netawatwes expected to see them all converted within five or six years; and the Christian settlements were famed in the entire West, even in remote regions of the Northwest." They "were remarkable not merely as towns, built with surprising regularity and neatness, but also as communities governed, without the aid of colonial magistrates, by a complete code of laws. In order to administer these, a Council was set over each village, consisting of the missionaries and national assistants, or 'helpers,' as they were called. In such a Council the influence of the white teachers, properly and necessarily, continued supreme; but a native element was, at the same time, brought out, that reconciled personal liberty, which the Indian prizes so highly, with restrictions tending to the common good. On occasions of extraordinary importance, such as the removal of the mission to a new locality, the decision was invariably left to a vote of the people." The chase was by no means abandoned, but it had become a secondary object. To raise grain, cattle, and poultry formed the principal employment of the converts." "Men of judgment and distinction, coming from the eastern colonies, were often filled with astonishment when they here beheld Indians not only civilized, but changed in all their habits, and growing rich."

OTHER RESULTS.

The success of a mission is frequently tested by figures. "How many children have been educated? How many converts have been made?" The answer to such questions is considered decisive. But there are other benefits, as multiform as they are important, which fairly come into the account. The life of Zeisberger furnishes a signal illustration of this statement. While he was toiling patiently and quietly in the forests of Ohio, he performed a service for his country which should never be forgotten. This will appear from the following extract: In the early autumn of 1776, "the intentions of the British Indians could no longer be doubted. Parties of Iroquois took to the war-path, and the Wyandots, changing their policy, prepared to follow them, in spite of a second message from the Delawares, which they consented to receive only in the presence of the Governor of Detroit, who imperiously cut the belts in pieces, threw them at the feet of the deputies, insulted White Eyes, and bade them all begone within half an hour. The more cause had the Americans to make a new treaty with the Western tribes in October, at Pittsburg. The Delawares again declared for peace, and promised to advocate it among their 'grandchildren.' Unusual solemnity was given to this pledge by the death of Netawatwes who breathed his last before the treaty was ratified, beseeching his counselors, and White Eyes in particular, to uphold neutrality and the Christian religion. It was a worthy end of the career of this aged chief." The principles which he "bequeathed to his nation he had learned from Zeisberger, who was the indomitable champion of peace in the Western border war. While the church of God

enshrines his memory as an apostle among missionaries, America must call him a benefactor, because he averted a blow that would have made her children east of the Alleghanies wail with anguish. It has been computed that the Indians of New York, Ohio, and the Lakes could muster, at the beginning of the Revolution, not less than ten thousand warriors. But that was a time of frequent disaster to the American cause. Both the army and the people were discouraged; and had it not been for the fortitude and perseverance of Washington, the struggle would have come to a speedy and ruinous end. In such a juncture, if the British had succeeded in establishing an offensive confederation among the Indian tribes; if ten thousand savages had advanced from the West, incited by the demon of war that changes an Indian into a fiend, and had hurled themselves upon the colonies simultaneously with an attack from the East by the regulars of England, the result would have been fearful. But God himself did not permit such a calamity. While Samuel Kirkland secured the neutrality of the Oneidas and Tuscaroras, so that the Iroquois were divided against themselves, Zeisberger prevented the Delawares from taking up the hatchet, and thereby restrained the many tribes that acknowledged them as 'grand-fathers.' Thus two ordained missionaries, the one in the east and the other in the west, prompted by the principles of a common faith and the spirit of their common Lord, tacitly joined in a compact to hinder a general rising of the savages. The greater part of the Delawares, it is true, eventually went over to the enemy; but by that time the States had gained a decisive victory through Burgoyne's surrender; and France, with all her resources, had arrayed herself on their side, quieting the western nations by the respect which her name awakened, and rendering the issue of the Revolution no longer doubtful. It was in the most gloomy years of the conflict that Zeisberger stretched out his hand, and, in the name of humanity and the gospel, kept back the western hordes."

DEATH OF ZEISBERGER.

Every friend of missions will be saddened by the thought that this venerable servant of Christ could not close his eyes upon a prosperous and hopeful enterprise. But the Master whom he had served so long and so faithfully, did not grant him this privilege. The advance of the white race, after the close of our revolutionary struggle, was beginning to tell upon the red race. Unprincipled traders were busy with their temptations; and hence the last days of Zeisberger were full of heaviness. To his beloved Goshen, on the Tuscarawas, a number of heathen Indians, demoralized by liquor-sellers, came in 1808. But feeble and weary as he was, he did not remain silent. Their irregularities "stirred up the old fire" in his heart; and he summoned all to the chapel, Christians and pagans, and spoke with such authority as made him seem like a Hebrew prophet. "After having for more than sixty years proclaimed the grace of the Lord Jesus Christ, he was constrained to close his ministrations with a threat of terrible woe to the ungodly. The result was the dispersion of the whole gang. Fear fell upon all." "In a week's time there was not a savage to be seen in Goshen."

It was on November 17, 1808, that he was called to his heavenly inheritance. When the hour of dissolution drew near, the chapel-bell was tolled. "At that signal, all the adult Indians of Goshen silently entered and surrounded the

couch, which had been moved to the center of the room, and close by which his wife and Mortimer were sitting." "Zeisberger lay calm, without pain, and perfectly conscious. The converts sang hymns, treating of Jesus the Prince of Life, of death swallowed up in victory, and of Jerusalem, the church above. He occasionally responded by signs expressive of his joy and peace. Amid such strains, at half-past three o'clock in the afternoon, he breathed his last without a struggle, and went to God. All present immediately fell upon their knees. The Indians sobbed aloud, and Mortimer, with much emotion, thanked the Lord that he had delivered his servant from death, and that he had blessed his testimony while living to the conversion of so many souls among the aborigines of America, beseeching him to strengthen the converts that remained, so that they might follow their father's footsteps and meet him in heaven."

CENTRAL TURKEY.

LETTER FROM DR. CLARK.

ANTIOCH, CENTRAL TURKEY, May 30, 1871.

On the point of leaving this mission, after a six weeks' sojourn, it may not be amiss to give you some of the impressions made upon me. This region of country is one of remarkable richness, but miserably poor through the almost utter neglect to develop it. With a New England civilization, the great alluvial plains, — one stretching from Mersin past Tarsus and Adana for more than a hundred miles, with an average breadth of from fifteen to twenty, watered by fine rivers descending from the Taurus to the sea; and another, extending from Marash, on the north, one hundred and twenty miles, to Antioch, with mountain scenery on either hand of unsurpassed variety and beauty, and containing not less than half a million of acres of the richest soil, — would be made vast gardens, and capable of sustaining a population to be reckoned by millions. The immense cemeteries, whose ruins still remain, the artificial mounds everywhere visible, each covering acres, and varying from fifty to eighty feet in height — whatever their object, whether as foundations for temples of the sun, or for citadels in the heart of cities, or the slow accretions of ages, as one town after another was built upon the same site — are evidence of the multitudes that once thronged regions now left almost a wilderness.

A few wretched villages of Koords or Turcomans, at long intervals, in the opening of defiles leading up to mountain passes, or in black huts on the plain, were all we saw in a six days' journey from Marash to Antioch. Indeed it is hardly six years since it was regarded as unsafe to make the journey. Robber bands have from time immemorial lorded it over one of the richest sections of the empire; and a commandant of a government post near which we were encamped, unasked, sent us a guard of twelve men for our security by night.

The ancient province of Cilicia — of which the first-mentioned plain was the granary in the time of Cicero — must have had a population tenfold greater than now. The present Vilayet, embracing 14,000 square miles, by a census taken a year since, contains only about 200,000 inhabitants. The eastern por-

tion of the Central Turkey mission field, including the great Antioch plain, and embracing the cities of Antioch, Aleppo, Aintab, and Marash, may have a larger population; but nothing in comparison with what might be, and with what a Christian civilization and a good government will one day induce. *It is a country in ruins.* This is the only language that seems appropriate, whether I look at the neglect of cultivation of the soil, the indifference to the mineral wealth stored in the mountains, or the social and moral condition of the people.

The American Vice-consul at Tarsus, A. Debbas, Esq., to whom we were under great obligations for many personal attentions, and assistance in prosecuting our journey, gave me the following statistics in regard to the Vilayet of Cilicia, — of interest as showing what this country may one day become under more favorable influences: —

Value of imports for the year ending June 30, 1870	\$4,885,000
Value of exports	3,135,000
Net revenue paid to the Central Government	4,200,000

Of the imports more than one half were manufactures from England and France. Every year is witnessing a great increase in the demand for these appliances of Western civilization. Within four years, stores for the sale of English dry goods have been opened in Adana, and the demand for French boots and shoes has doubled in Antioch the past year. Large quantities of kerosene are beginning to find their way into the interior, through the ports of Mersin and Alexandretta. One item is worthy of special notice, — less than \$25,000 were paid for imported liquors. Would that we could hope for no increase!

Poor as the country is, and terribly wasteful as is the collection of revenue, the government succeeds in drawing immense sums from an impoverished people, though stifling much of the enterprise that would otherwise be developed.

Yet there is progress even in Turkey. Sixteen hundred miles of railway begun and under contract; telegraphic communication between the principal towns; postal arrangements for the conveyance of money as well as letters, established within a few years between many places; the streets and houses numbered in the cities; police regulations securing protection to life and property as never before; the suppression of robber hordes, which had infested different sections; and the beginning of a newspaper press; these are indications of a new life. The public mind in the great centers is becoming awake to what is going on in the outside world. The war in our country, by its derangement of commerce, led to much inquiry, and the later conflicts in Europe have excited a lively interest in many minds. And not the least significant matter is the change of sentiment in reference to France and French influence. Already it is said by native merchants, that their children must learn English or German instead of French; and the power of Romanism, upheld so long by French consuls, is sensibly weakened. And yet more, Protestantism is quietly doing its work of enlightenment, directly in thousands of minds, and indirectly in thousands more, by contact, the new interest awakened in education, and the new mechanic arts introduced at almost every station. The sewing-machine is a civilizer, as well as the school-book and the Bible.

I cannot but feel that a grand future is in store for Turkey, through the gospel of Christ and the civilization it is to develop.

MISSIONS OF THE BOARD.

Micronesia Mission.

LETTERS FROM MR. DOANE.

LETTERS of different dates, from July 23d, 1870, to March 3d, 1871, from Mr. Doane, the only American missionary now at home in the Micronesia field, have reached the Missionary House at the same time. Copious extracts will richly repay perusal.

Religious Progress. July 23d, 1870. "This evening seven persons, three men and four women, presented themselves as candidates for joining the church. The men are of the higher rank. All expressed themselves freely and well, confessing past sins, but now wishing to turn from all these and become Christ's. May they all be truly taught of him."

July 27th. "Have just reached home from Anak. The little church up there, formed a year and a half since, has again blossomed and fruited. We added to it sixteen to-day by baptism; and then married three couples more, all taking thus the first step towards uniting with Christ at some day. I think the meeting to-day of more than usual interest. There was not a little deep feeling. This gathering up the ripened fruit is sweet work. What an aroma of deliciousness it has!

"Our work is fast passing from the primary or *planting* stage. We are now called on to gather in the fruit. It is fast becoming a time for *organizing*—as churches; for *educating*—as teachers and preachers; and for book making—as translating and preparing school books. How much we need help. We need all the old workers back, and we need the assistance of the Woman's Aid Society. And I may say the Board has but few if any fields, in proportion to size, where such helpers would have the heart more delighted than on Ponape."

Intemperance. July 31st. "We had a good audience this morning, and as during the past few months, *intemperance* has

been sadly on the increase here, I gave the audience a plain discourse on the evils of using liquor—its evils as pertaining to this life and the life to come. Our King was present. He is fast becoming what inelegantly is called a sot. I wanted to lift a warning voice to him. But I am sorry to write, he left the meeting to visit a high chief of the tribe—to get liquor. His example is powerful and pernicious. But I am happy to say only a limited number of the common people follow—only the more immediate attendants of the chiefs who use liquor. I rejoice, too, that the good work is prospering amid all this evil. The large audience this morning showed plainly what a hold we have, and how strong it is."

Another Trial to Narcissus. August 8th. "I returned a few hours since from Kiti. Reaching home my heart is pained by the sad fact that our good brother Narcissus and his family must *flee* from here to-night.¹ It was his daughter the King restored through the agency of Captain Truxton and the heavy guns of the *Jamestown*. But a day or two since a native was seen stealthily crawling on the little girl, at play with her brothers, to kill her. Her life is in great danger here. And all this because, having once been claimed by the King as his *wife*, and now being free, mingling with the people—that in the eyes of this people is a *great sin*. No chief's wife or *wives*, can ever dare to be seen thus in public. Not one of them, unless the man has become a Christian, dares attend church on the Sabbath. Were one to come, half the congregation, if not all, would flee in great horror. Hence it is that this little girl, delivered from the monster by a man-of-war, and the King not willing to retake her, is in danger; and the parents flee with her to save her. I shall hope they will succeed. May the Master be with them.

"It increases my burdens and my lone-

¹ See Herald for September, 1870, pp. 283-285, and for November, pages 368, 369.

liness to have this brother leave, and it saddens my heart that he must flee as one escaping for his life. But he is a good man, and loves the Master, and will, I know, find plenty of work in other places."

Prosperity. August 10th. "It is difficult to be much despondent even in these times of trouble, our work is so prospering. To-day was our mid-week prayer-meeting—the half way resting and recruiting place between the two Sabbaths—and it was delightful to see the number present, at least one hundred. A few of these were not church members, though the most were. Here was an audience of Christians only of such size as we should have rejoiced in the early days of the mission to have, though only composed of the heathen. This goodly attendance is very cheering, as it shows there is some regard for 'growth in grace' and 'covenant vows.' Leaving their work, some came two and three miles, from over the bay, down the river, and along the coast and inland. When I see such attendance and attention as this—and it is so most of the time—my heart can't despond, and grow weary and faint, though there are black clouds hanging about low on the horizon."

September 4th. "The presence of God to Jacob at the heathen city, Seir, led him to exclaim,—'This is none other than the house of God, and this is the gate of heaven.' And so that same divine, blessed presence has led me, this evening, to exclaim here, in this heathen isle. The Sabbath has just closed upon us. This morning we had a large audience—a full house; this afternoon we had communion, and seven were baptized, and united with the church. And it is this presence of the Lord which so rejoices me. He is with us in his saving power. Every communion he gives us some to be enrolled with his children. This meeting around the table had hardly closed ere two others, a Chief of high rank and his wife, came asking to be permitted to join us. The wife has long desired this, but the husband has not been willing till now. I trust he comes penitently, truly seeking the new kingdom."

September 15th. "I reached home last night from Oua—spent Wednesday with the people, to help them and to feed them. We began early in the morning with a prayer-meeting, then soon after with preaching, and closed this service with a conference meeting. We again soon assembled for the communion, to gather about the table of the Master. A very pleasant introductory exercise to this was receiving and baptizing ten adults, baptizing five babes, and restoring one member suspended. He came back with tears and a free confession of his sin. Many wept, and all felt to forget and forgive."

Last Communion of the Year. November 6th. "Yesterday was our communion at this church, Kenan. It was the last for this year. We have held them once in two months, and it is pleasant to record, that at every communion during the year more or less have been baptized and received into the church. The whole number is 78; and five babes have been baptized. Yesterday we received back two who had been excommunicated, and three that had been suspended. At other churches we have baptized others, as many as at this church, so that more than 150 have been received. Thus the Lord has given us 'drops of mercy,' 'drops' from the coming shower, we trust. And it is pleasing to add, that quite a number more are now on probation. This morning I received 16, and at other churches others are waiting. Thus all the year through the Lord has been with us."

Continued Religious Interest. November 13. "What does it mean? To-day, after meeting, some seven or eight persons called to ask about joining the church. Some I accepted, and some I told to wait awhile longer. Twenty-one are now preparing for admission at our next communion. And morning and evening every day—and so it has been for months—my room devoted to natives has been crowded—all, or the very larger part, gathering in to get instruction. Some come a distance of two and three miles. And so—or very much so—is it at other places which I visit—places where we

have given instruction. And again I ask what does all this mean, but that the Lord is in our midst? Considering the character of the people, their low views of morality, and their deep ignorance of God and the Saviour, of heaven and hell, perhaps they show all the feeling and all the intelligence one could ask of them, when questioned as to the reason of their wishing to change. One happy answer some give when questioned is, that they wish to hide beneath the *heart* of Jesus. A sure refuge is that. Others say their hearts are *heavy* with sin. Surely this movement among these 'dry bones' is more than that of a merely excited fancy. There are too many evidences that it is from the Lord to suffer it to be thus explained. And yet, measured by a home movement, it would be questioned. Not that, so measured, there are *no* evidences of genuineness, but that there are no more and no deeper. But measured, as I have said, by the people themselves—their former *hatred*, and *darkness*, and *obstinacy*, and their present willingness to do all that is asked of them—*anything, everything*; to work for the Lord, or take me and go with me, with *no thought* of pay as formerly; or to build a meeting-house, or make monthly contributions—the movement is a splendid one, and a rich evidence of the grace of the Lord Jesus. O, how much of the largeness of the Saviour's heart, of the heart of the Infinite, does one need among this people! Poor, and ignorant, and degraded, and just coming to the light, seeing all things *dimly*,—what helps and what charity they need."

14th. "I called this afternoon on a high chief, confined to his bed with a spinal complaint. He wants to prepare for the change which must come ere many months, I think. The first step was to marry the sick man to his well wife. I did this because I want to elevate the marriage state all I can; to let all see, so far as possible, that we shall insist on a true marriage as the first step heavenward. I cannot but believe the poor man appreciates all that is thus done for him. His admission to the church will follow in time."

A Christian Town growing up. 20th. "It is one of the pleasant features of our prospering so just now, that it calls about us quite a large number of chiefs to live here; rather to build here their dwellings for staying over the Sabbath and other important days. A piece of land has been donated to the Board for mission purposes, and one effect will be to build up a town. Here will be the main church and school, and all the dwellings of scholars, and natives, as I have said, who want to spend the Sabbath with us. This evening, Saturday, quite a large number of such residents have come in and fill our native room, take part in our meetings, and talk over the news of the week and the work of the Lord. It is pleasant to know that the magnet of all this is Christ—to hear of him, to tell of him, to worship him, and so get strength from him for the week's and the world's duties. I shall not be surprised to see here a large town in time. The harbor is good, one of the best on the island. But this is of little benefit to us."

Shipping—its Influence. "Shipping at Ponape has ever been its curse. During all the forty years or more that ships have visited the island how little good has been done the natives, save in furnishing them a few articles for clothing and to work with. But alas, the *evil* those same ships have done! The little *good* they have been the occasion of has been soon wiped out by the evils they have introduced and upheld. No candid man could hesitate a moment in saying that shipping, as such, from first to last, has been a curse to the island. I mentioned the harbor as being good, more to speak of it as a convenience to our missionary vessel than for anything else.

"But amid all this it is pleasant to see how the Lord is gathering to himself a people here, and to see, too, how that people love his word and love to gather about their teacher, to learn more and more of the way of life. At the meeting this evening in our room, the prayers and remarks and songs were fragrant with the air of heaven."

New Year — Additions. January 1st, 1871. "Our last communion of the old year added sixteen to the church. To-day we open the new year by baptizing unto the Lord eighteen. The 'drops of mercy' continue. All through the past year God was with us, and he continues, in the opening of the new year, to show his presence. If I mistake not it will be a more glorious year than the past. Quite a number stand propounded for admission at the next communion. I hear of movements on other parts of the island showing an interest. In quarters heretofore very dark there is now a disposition to attend meetings and to hear the word. I can't but feel that this is but the foreshadowing of a blessed work there, and my heart cries out for help — help to mould this now pliable mass. Had we the teachers, Ponape would soon show another scene from what it now presents. I am confident the whole island could be reached."

Church Building. "During the past year — and I foresee it will be so much of the coming year — my hands have been tied by the building of a church. I have undertaken to put up a framed building — some 40 by 60 feet — not much of a piece of work when one can get help, — carpenters, — but here there is only one man that I can depend upon, and he is so far distant, besides having sickness in his family, that our work drags heavily. Months have already elapsed and nothing done, and more, I fear, will pass before the house is finished. But all this ties me here, keeping me in constant expectation. A large and very useful work could be done in itinerating, and I am anxious for it. What we want is *schools* — teachers who can properly teach the people, and raise up from their midst teachers and preachers, and so Ponape be prepared to take care of itself."

Light in a New Place. 16th. "Light! light! joy! joy! The day is breaking upon another part of our island heretofore very dark. I was sent for by express last week to go up eastward, to the

king of another tribe, who with some of his chiefs has broken away from the false gods of Ponape and many of her evils, and is now praying, and wishes to be taught. But a week or two since one of our deacons destroyed the charm of the idols of his tribe, a large stone and tree, the god of the fishermen, and now the King has taken an advanced step, prays and speaks in meetings. This is another work of the Lord. He is still with us, and this movement, if genuine, will give us all this part of Ponape. May the Prince of Peace soon conquer all hearts."

New Troubles. 29th. "I think I wrote you, a few months since, of the happy healing up of a serious difference between two clans, through the good words of Captain Truxton, of the *Jamestown*. Both parties expressed themselves as satisfied, and peace continued between them up to the present date. But a day or two since, a mischief-making chief of the clan offended gathered his forces, and secretly made an attack on a house of the other clan, where the guilty man — guilty as this peace-breaking chief views it, though months ago he acknowledged the difficulty settled by payment — was sleeping. Providentially he escaped any injury, though some of his friends were wounded, and one of the attacking party was severely wounded by a ball from a gun. And now this mean act of this chief is likely to involve our Christians in trouble — it may bring on a war; for friends will take part with friends, clan with clan, and we may not see the end for months or even years. We were feeling that we had passed this, but now the war-spirit is up, and we shall see, on Sabbaths and other days, many carrying their muskets, for no one can trust another. O, how beautiful Jesus would make all this people — these tribes, these clans — if only they would obey him."

Caution. "This outbreak now, makes me slow to receive some as candidates for baptism. A married couple are now pressing hard for entrance within the fold, but I tell them they must wait

awhile. I want all who come to the 'Prince of Peace' to be peace-loving and peace-keeping men. It is so easy for this people to *fight*—so excitable are they—I shall lay on them duties—for peace—we have not yet given them, for they could not perhaps bear them. I think they have now reached a point when they must take a new step in the line indicated."

Building a Saw-mill. February 24th.

"Paul made tents; your missionary has been making a *saw-mill*. And in doing this I do not know but I may incur the displeasure of some. It certainly has drawn largely on my time and strength, it has detained me from itinerating work, it has put a stop to all *school teaching*, though I have here, *at home*, kept up our regular preaching and our prayer-meetings. My excuse is, we have no way to get lumber for our meeting-house save as we make it. There is an abundance of timber about us, but no mill to work it up. I have wanted to put up a meeting-house, well floored and sided up, and have wanted to put on a roof of better material than thatching. This I shall not now attempt, but I have felt so desirous for the other improvements that I have gone into this work of a saw-mill to accomplish it. It is one driven by natives. We work altogether in-doors, and out of the water. With this simple machine we shall be able, I trust, to saw up all of our flooring and siding, and some other material. All the burden I shall feel will be the *time* of tending it. The natives are much delighted with it. Of course I should not for a moment have engaged in this had it been possible for us to get lumber otherwise; but as it is, I did feel so desirous to erect a good house to the Lord, and one that would stand for some years, that I felt I was but doing missionary work to make and work a *saw-mill*. The cost our church will meet. Our master workman on this is a blacksmith."

Letters received. March 3d. "For the past few weeks we have again been in a whirl of joy, that 'communication has been opened' with the great world out-

side of this little isle. Message after message from dear friends has been handed us. But in a few days the 'wires' will be 'cut' and the 'curtain fall again.' We shall again be shut out from the world till the *Morning Star* arrives. Let me hasten to give you a few last words."

Rejoicing over the New Vessel. "We are rejoiced to hear that the Board has sent forth another *Morning Star*, the Lord's messenger to usher in light into these dark isles. We can hardly feel too deeply over her coming, for without her *we sink*; the mission would fail, or if that is stating it too strongly, the mission would only live a sickly, dwarfish life. But if she comes, thus affording the certain means of visiting all the stations yearly, thus, too, bringing out new laborers, and bringing supplies regularly, and, in parts of the field, enabling the missionaries to hold their own general meeting, the work will prosper, and be a royal diadem in the hand of our God. I weep tears of joy as I thus anticipate the coming of the new one—the new *Morning Star*, herald of light, to fold, for a while, her weary wings, and rest in the quiet waters of this beautiful island. I shout, All hail, to the liberality of Christians at home. May the Lord give them showers of *grace and gold* for this love.

"I shout my All hail, also, to the Snows and Sturges, and the others again off for the battle-field. I rejoice that they have again buckled on the armor of the Lord—the 'shield of faith, the helmet of salvation, the sword of the spirit, the breast plate of righteousness.' For twenty years they have fought for King Jesus in the isles of the sea. May it be theirs to fight on twenty years more, and then, if done, go up to the gathering of the world's great and true captors and warriors—(hands not stained with the blood of fellow men, the cries of widows and children following—'O Lord, how long!')—to that fellowship of saints girded in white, and wreathed with laurels of peace, and to the benedictions, the prayers, the happy tears of many following, and blessing them and the dear Jesus for their love, for their toil, their forgetfulness of

self, and willingness to die for others, that they too may be made fit for the company of the holy in the land of light and love."

Changes. "These returning toilers—what greetings of joy await them. How vast the change from the old to the new, the then and the now! Twenty summers since, what darkness, now what light! Then, what cold greetings, now what rushing to grasp the hand of the loved teacher! Then what watching to steal, now what willingness to 'wash the saint's feet'! Then how naked, now how clothed, and in their right minds, sitting at the feet of Jesus! O blessed feet, sweet place; how it has purified these filthy ones! May the dear ones yet cause many others to sit there.

"Some of them will come with little ones left behind, to the keeping of others. But with what joy may those spiritual parents look forward to the meeting with their babes in Christ, on Ebon, and Ualan, and Ponape. The sorrow of having parted with their own will, I know, be lost amid the rejoicing, and happy tears, and clapping of hands, and songs, and prayers, and greetings of those they are to meet. All hail, brave ones! Come."

More Additions. "But you will want a few facts with all these rhapsodies. I rejoice to say, the Lord is still giving us 'drops of mercy.' Last Sabbath I was at Oua. Admitted some twenty to the church, and the Tuesday following married some seventy persons, all thus, in one sense, 'turning to the Lord.' On the Sabbath now before us I hope to baptize some ten at this place, and at the Kiti station some are preparing. Over all this we rejoice with great joy. But what gives greater joy is the *piableness* of all, or a large part of the island, ready to be moulded aright. Had we the teachers and schools we could do a fine work."

6th. "Yesterday was our communion, eight united with us, and five babes were baptized. This morning a number gathered together here, and some twelve were selected as fit ones to prepare themselves

for the next communion. Some of these have a long time been looking forward to this. And so the Master and the blessed Spirit are with us. How much wisdom we need to mould this mass aright."

Shut out from the World. "And now I close, the curtain again falls, and for months we shall be shut out from the great world beyond the ocean. It is not probable we shall hear again till the arrival of the new *Morning Star*, some eight months hence. We are left in uncertainty as to the fall of Paris, and the probable issues of that war. . . .

"We again shout All hail to the missionary packet. Just now she is needed up east, for the *pirate* is there, prowling about, kidnapping the natives. Schooners—perhaps rigged like the *Morning Star*—I know not—are sailing about among the islands, enticing natives aboard, and then chaining them down! If the *Morning Star* can come and plant teachers on those islands, those teachers will soon instruct the natives what vessels to trust. We shall hope her coming will be speedy and safe."

Ceylon Mission.

LETTERS dated in April, and reporting for the previous six months, have been received from several of the missionaries and native pastors in Ceylon, from which some items may be gathered for the Herald.

DEDICATION OF A CHAPEL.

Mr. De Riemer, of Batticotta, reports a loss of two pupils from the training and theological school—one by death, the other dismissed to become a teacher—leaving but eighteen. "In spiritual respects there is coldness" in the school, and too generally, it would seem, at the station and the out-stations. Yet he notices some pleasant things. Of one of the out-stations, in charge of a catechist, he says: "At Pungertive there is material prosperity well worthy of mention. Their little chapel is at last ready for use. Though not quite furnished outside, it was thought best to dedicate it. Taking with me two

catechists I attended the solemnities, March 29th. The chapel has cost thus far £36, £32 of which has been raised in the region about, through the catechists' efforts. It was found that there was a slight debt of £1 7s. on the day of dedication. I suggested to the brethren that this should not be left unprovided for. They thought likewise, and after proposing to them to raise half of it if they would meet the balance, we succeeded in the effort, and dedicated their temple to the Lord unencumbered by debt. The catechist and church members rose and gave their assent to a written dedication of the house to the worship of Almighty God, after which the Ten Commandments were read by the catechist and repeated by the people; Solomon's dedication of the great temple was read; and all joined in a prayer that God would accept the house as his own, and let his glory dwell there.

"Nothing, lately, has so much refreshed the hearts of that little band as this service and the 'thanksgiving' exercise which followed. This new chapel deserves a little bell, to complete its furnishings.

"The new chapel at Moolai is rapidly approaching completion, and will be ready for dedication, I hope, before I write again."

INTERESTING INQUIRERS.

Noticing some individual cases of inquiry, Mr. De Riemer writes: "I have frequently been visited by a young Brahmin to whom I loaned a Testament some time since. He has had some contact with Christians in India, and has a candid mind in the investigation of Christianity. He reads a great deal, is interested and astonished at the truth, and wishes to be possessor of it. His bold confession of the sin and folly of idolatry astonishes me, and brings him into no little ridicule and loss of confidence from the heathen. Yet he does not gather strength for the final step to Christ. On that point he wavers. His wife and family stand in his way, and it is a fearful thought for a Brahmin priest to come down to the earning of his bread by honest and diligent toil. I have purposely avoided offering him any situation under the mission, lest it should corrupt his motive for professing Christ.

"One morning he brought with him a very old Sivite priest, who for sixty years has had the honor of officiating in the largest temples. It was a strange yet interesting interview. The old Gooroo (Divine Teacher), as he is called, after enjoying his 'living' for so many years, is now in danger of losing it, and asked whether he should join the Christians. I assured him that the Christians had no temporary reward to offer him, but that Christ would receive him if he truly came to him, and give him a home in heaven at last. With considerable emotion the old man dwelt upon the honors he had received from the Tamil people, and even from the English Government, then spoke of the waning of his star, the diminution of his salary, and worst of all, the want of reverence and respect which was becoming daily manifest in the conduct of the people toward their Goorooos and other religious teachers. I said: 'Do you not see in all this the shadow of the future, indicating that Christianity will soon take the place of the Tamil religion? Raising both hands, he replied with emphasis, *'Undoubtedly! Most certainly!'* The time is very near at hand. Only a few days!'

"Very interesting were the two hours spent in conversing with him, and when he left I gave him some 'Bazaar Tracts,' with the promise on his part that when he had read them for himself he would also read them to others. Pray for these two men."

Mr. Hunt, native pastor at Chavagacherry, notices some cases of inquiry in the villages, and adds: "At the station there are two cases of interested men, the most conspicuous of whom is a blacksmith. He was a drunkard formerly, but is now sober. Though pressed much by his customers, he does not work on the Sabbath. He has bought a Bible and is reading it. Any one going to his shop can see the large volume on the top of his low wall. He speaks of religion with those who go to his shop. He is much against idolatry, and often says that the artisan especially should never worship idols, for he is the maker of them. His former priest lately met him and remarked that it was im-

proper for him, the priest, to enter the blacksmith's house. His reply was, 'Is it improper for you to enter my house but proper to worship my idols?' The man is earnest after salvation, and is applying for baptism. He is sometimes wondering in himself how it was that before this he did not see the truth of Christianity and the falsehood of heathenism, which are so very plain. In view of all things, both in this case and others, we feel greatly encouraged."

PERSONAL EFFORT.

Mr. Anketell, pastor at Tillipally, states in his report: "A committee of seven persons, with the pastor, has been appointed to encourage the Christians in the Evangelical work, and to make arrangements that every Christian may be engaged in the preaching of the gospel at least on Sunday afternoons, so that within the year they may be able to go through the field connected with the Tillipally station. The members of this committee meet together at the close of each month, to review the work done in the past month—giving their reports—and to make plans for the ensuing month. This committee helps me much in my work; and by their exertions, a spirit of benevolence, and a disposition to make known the gospel, seem to come up gradually."

ADDITIONS.

Two persons are mentioned as added to the church at Tillipally, one a man who had rebuilt an idol temple, bearing the greater part of the expense himself; had been a man of violent passions but is now "like a child," so that "no one of the Christians has the least doubt that he is born of God"; had made a vow to give a tenth of his income from trading to build a wall around a heathen temple, and now has "determined to give a tenth of all his income to help in establishing the kingdom of Christ." At Batticotta, also, two had joined the church since the previous report,—both young men; and at Oodoopity, two girls from the boarding-school, "of heathen parentage." At Panditteripio there were "five or six candidates." Others are mentioned at

other places. At Batticotta, "benevolent contributions for 1870 amounted to £90 (\$450), an increase of £15 over the previous year."

Madura Mission — Southern India.

LETTER FROM MR. HERRICK, April 26, 1871.

Visiting the Congregations. Mr. Herrick, of Tirumangalam, wrote from the Pulney Hills, where his wife had been for some weeks, on account of ill health. His own health also had been such as to keep him from work in the villages during most of the month of February. Such labors were resumed, however, in March, and he states:—

"During the month of March and the first week in this month, I visited all the congregations of my station. I was gratified to find that a congregation ten miles from Tirumangalam had increased considerably in numbers since my previous visit, and that the members generally were advancing in knowledge. They belong to a caste comparatively high, and quite numerous in the Tirumangalam district. The catechist there is a young man of good natural abilities, fair education, and, as I believe, truly pious. A few people of the same caste, in a village still nearer, seem interested in the truths of the gospel. I found that another congregation had thoroughly repaired their church building since I was there, and this without even asking me for aid. The church at Mallankinaru have lately added a rupee to the sum they have been accustomed to give monthly toward the support of their pastor. They now pay nine of the seventeen rupees he receives as salary, besides relieving the mission entirely of the expense of their school, as they have done for more than a year. Nearly all the congregations pay a small sum each month toward the support of their catechists and teachers.

"Three persons were received to the church at Tirumangalam on profession, at our last communion season, one a member of the station school. This school contained 25 scholars during the term which closed at the end of March. Of

these, ten were from Tirumangalam, and the rest from other stations. By a vote of the mission passed at our last meeting, the members of this school, except those belonging to Tirumangalam, are to be gathered into a school at Tirupuvanam at the close of the present vacation, to be under the care of Mr. Tracy, the state of whose health does not admit of his going abroad to work in the villages."

What shall be done for Mandapasalai?

"Since the death of Mr. Taylor I have been called to bestow some care upon the station left by him. I have done little more, however, than meet and pay the native agents employed from month to month.

"The wants of that station will come before the mission for consideration at our meeting next month. The subject is attended with much difficulty. The health of Miss Pollock is such, as you will have heard, that her early return to the United States is deemed imperative. It almost seems impracticable for Mrs. Taylor and her daughter to live at Mandapasalai, thirty-five miles from the nearest station and forty from the one most accessible. Should they be able to live there, and superintend the schools at the station centre, they will not be able to superintend the work carried on in the villages by pastors, catechists, and teachers, thirty-five in number. The wants of the station can be met only by the residence of a missionary there, which, I regret to say, in the present weak state of the mission, seems out of the question."

Review of Twenty-five Years. "As the last month completed twenty-five years since the arrival of Mrs. Herrick and myself, with our shipmates, in this country, I can hardly refrain from a brief review of a longer period than is usual in a stated letter. Our ship's company consisted of Mr. and Mrs. Fletcher, Mr. and Mrs. Howland, and Miss Capell, — afterwards Mrs. Muzzy, for the Jaffna mission; and Mr. and Mrs. Rendall, Mr. and Mrs. Webb, and myself and wife for Madura. All the eleven are still living except Mrs. Rendall, the youngest of our company,

and then giving as fair promise of long life as any one of us. Five of the eleven, namely, Mr. and Mrs. Howland, Mr. Rendall, Mrs. Herrick, and myself, are still on missionary ground. And in the providence of God we have all been together here upon these hills the last ten days, and have been permitted to meet more than once to speak of the way in which the Lord has led us, and unite in rendering thanks to him for his great goodness. Mr. and Mrs. Howland are to leave here to-morrow on their return to their work in Ceylon."

A good Report of Children. "As representatives of our three families there are now living nineteen children and one grandchild. Three sons have graduated at college in our native land, two of whom are now engaged in theological study preparatory to the missionary work, and one is teaching. Three other sons, all hopefully pious, are in Williston Seminary, fitting for college. One daughter has returned as a missionary to the land of her birth, and another, having graduated at the Mount Holyoke Seminary, is teaching in the native state of her parents. Thirteen of the nineteen children are church-members."

Progress. Mr. Herrick next notices the stations at which he has resided — at Tirumangalam, his first place, over fifteen years, at Pasumalie, in charge of the seminary, six and a half years, — notices the labors of others at Tirumangalam when he has been away, and says: —

"It should be expected that much progress would be made at any mission station where work is carried on continuously for a quarter of a century. Progress has been made here, though much less than we should all have rejoiced to see. When I took charge of the station, in May, 1846, there were but ten or twelve church-members there; and all but two of these were helpers, introduced from other missions, and members of their families. Now there are 150 church-members in good standing, connected with two churches, one of which is under the care of a native pastor, who derives more than

half his support from the members of his church and congregation. Then there was but a single congregation of Christians in the villages, and this was subsequently transferred to another mission. Now there are more than twenty congregations, composed of persons living in forty different villages, and containing in all nearly a thousand members. Then, all the schools, except the boarding-school, were taught by heathen masters, there being no others available. Now, all the teachers employed are Christians, nominally, and all but one church-members. Seventeen men, now employed as helpers at this station, and three employed elsewhere, are natives of this station district, and have all been introduced into service during the period under review. Thirteen girls sent from here to the female boarding-school in Madura within this time are now wives of men who have been, and all but one or two of whom are now employed as mission helpers. Two are the wives of pastors.

"The Lord grant that far greater progress may be made in the future than has been made in the past."

SORELY PRESSED.

Readers will have noticed Mr. Herick's statements above, respecting Mandapasalai, the station made vacant by the death of Mr. Taylor, in February last. Dr. Palmer, of the mission, writing April 22d, says: "It is hardly necessary to call your attention to our sore need of recruits. Mr. R.'s health is not so good as we hoped it would be. Mr. P. must be under treatment much of the time. Mr. W., though greatly improved since going to Pasumalie, will expect to go home before long. So please bear us in mind, as it is hard to see what is to be done if things go as we have reason to fear."

North China Mission.

"CHRONICLES" OF YÜ-CHO.

DR. TREAT has sent to the Missionary House a copy of what he calls a chapter of "chronicles" respecting the new station

at Yü-cho, most of which should find a place in the Herald, as a brief history of the work, thus far, at that place. It is dated January 30, 1871. "Yü-cho is about 280 li southwest of Kalgan, and about 350 west of Peking." The Chinese "li" is about one third of a mile.

"As missionary labor has been but recently commenced in this mountain region, and as the record of operations carried on here, when this place was regarded simply as an out-station, may not be familiar to all, it has seemed fitting that the Yü-cho 'Chronicles' should be inaugurated with a statement of the events which took place prior to the more active operations of the past winter. This sketch will be brief, imperfect, and possibly inaccurate, as it is undertaken without having at hand, for consultation, the good brother (Mr. Gulick) whose privilege it has been to break up the fallow ground in these hitherto unwatered and unblest regions.

"Not many months after the occupation of Kalgan, by Mr. and Mrs. Gulick, they were visited by a middle-aged man, Tsai Ching, whose business it was to cook for the journeymen and apprentices in a large fur-shop. His visits to Mr. and Mrs. Gulick were frequent, and the truth, as it was presented to him, gradually worked a change in his heart and life, and he gave such good evidence of having been born again, that Mr. Gulick concluded to baptize him. The rite was administered in the summer of 1866.

"During the ten or twelve years that Tsai Ching's business had necessitated his residing in Kalgan, his family, consisting of father, mother, and wife, had been occupying the old homestead in Yü-cho, and he had made it a point to pay them an annual visit at the new year. Soon after his baptism Tsai Ching went to his home, and made his family acquainted with the truths of the gospel. On his return to Kalgan he gave so encouraging an account of his talks with them, that Mr. Gulick went to Yü-cho and instructed them further in the way of life.

"In October, 1867, Mr. Blodget visited the place, and after examining the father and mother, admitted them to church fel-

lowship. The father entered into rest the following year, bearing testimony, to his last moments, to the goodness and mercy of his Heavenly Father, who had called him, at the eleventh hour, from darkness to light, and earnestly exhorting those who stood about his death-bed to trust in the Saviour, who alone, in life and in death, giveth peace and joy and hope. The mother, whose years number nearly seventy, still continues among us, actively and usefully engaged in telling to the women whom she meets from day to day, the story of the cross. To those who are familiar with the progress of the work at Tientsin, especially in connection with the English Methodist mission, it will be sufficient to say, that in many respects, old Mrs. Tsai bears a striking resemblance to Mrs. Hu, who has greatly aided, both in Tientsin and in the Lao-ling district, the operations of our English brethren and sisters.

"In the summer of 1868, Mr. and Mrs. Gulick spent some weeks in Yü-cho and vicinity, and in March, 1869, the place was again visited by Mr. Gulick, Mr. and Mrs. Williams and Mr. Thompson. Other visits were made later in that year, and in the spring of 1870. Several persons were added to the little church, as the result of these visits. The membership stood at twelve, in April, 1870, including three children.

"In July 1870, Mr. Goodrich, Mr. Thompson and Dr. Treat came to Yü-cho and remained several weeks, occupying the rooms which had been secured by Mr. Gulick, some two years before, in a small temple (the Lao yeh miao), in the southeastern part of the city. We were called upon by a goodly number of persons, most of them attracted by the desire to see the foreigners and to learn something of their habits and methods of living. A very few, apparently, came to hear what these new doctrines were which the foreigners had brought with them, and which were made known from day to day. The truth was commended to some, by giving to such sick persons as came to us the means of relief. Some two hundred cases were prescribed for during the five weeks that we spent here. In a few cases the sick were visited at their own homes.

"In November last, Mr. Goodrich, Mr. Pierson and Dr. Treat came to the place, and at once went to work repairing the Tsai house, which had been rented the previous summer. Early in December, Mr. Goodrich commenced his class, which has met for recitation twice each day. In the morning they have been instructed in old Testament history and biography; in the afternoon they have studied the Acts, carefully considering the truths in each chapter, verse by verse. Mr. Goodrich has also given them an opportunity to show what ability they possess in the way of expressing their thoughts, by proposing certain subjects for them to write upon.

"Early in January, a circumstance occurred which deserves to be recorded, as indicating that the mandarins of this region are quite disposed to respect the edicts which have been issued with reference to the consideration to be shown by officials toward foreigners, in case they are molested by the people, in person or property.

"On Wednesday, the 4th inst., Yung fu (a student helper), returning from the east suburb, when just within the east gate, was attacked by a man who fancied he had not been 'courteously entreated' by some of our people, when, on one occasion, he had paid us a visit, and determined to obtain satisfaction for his supposed grievances. As the man came toward him, Yung fu, of course, put himself in an attitude of defense, and suffered no more serious injury than having his cue rather vigorously pulled, and the integrity of his garments somewhat impaired. For two months we had passed a quiet and peaceable life, with none to molest or make us afraid, but not knowing whereunto this might grow, we decided that the case was sufficiently aggravated to call for the interference of the magistrate of the city. Mr. Goodrich therefore, on Friday, went to the Ya mên (city hall), and laid the matter before the Chih Cho, Chiang lao yeh, by whom he was very politely received. On the next day, Saturday, the criminal was arrested, and on the day following, was examined, identified, convicted, and punished. On the 13th, Friday, the Kao Shih (proclama-

tion) was posted on a wall near our house.

"This, our first experience with the Yü-cho mandarins, has greatly reassured us, and has led us to feel that our residence in this place is already an accepted fact, and that the occasions, hereafter, when we shall need official assistance will not, by any means, be numerous. It should be stated that, prior to the attack on Yung fu, there had been noticed, about our place and on the street, certain persons whose looks and words had been far from friendly, and it was the culmination of this in the attack on our young helper that led us to lay the circumstance before the authorities.

"During the winter, Mr. Goodrich and the helpers have made several trips to Hsi hō ying, forty li east of Yü-cho, where there has been, for some three years, a decided interest in the truth. On the occasion of his last visit, January 23d, he baptized a man by the name of An, forty-five years of age, who has long been a hearer of the word, and who seems to have received the truth in sincerity. His wife (forty), son (twenty-two), and daughter (six), were baptized at the same time.

"This gathering in of first-fruits has been to us a source of special joy and thanksgiving. The prayers which have been offered for an outpouring of the spirit upon those who have been recently made acquainted with the way of life, have already received an answer. Some have taken upon themselves the vows of

the people of God; and others there are who seem not far from the kingdom."

Zulu Mission — South-Eastern Africa.

DEATH OF A TEACHER.

A brief note from Mr. Ireland, of Amanzimtote, dated March 20th, states: "On Monday last, the 13th instant, we were all made very sad by the death of *Silas Nembula*, one of the native teachers in our seminary here, aged 19. His disease was consumption. He was the third son of *Ira Adams Nembula*, the pastor of this church, and one of the proprietors of the sugar-mill at this station. You will be surprised to hear that the eldest son died of the same complaint, about three years ago, and that the second son, who is also a graduate of our seminary, is suffering from the same cause. Of the more than seventy lads we have had in our school from the beginning, *Silas* was by far the best scholar, and the one who has given us the highest hopes of future usefulness. He has given evidence of piety for some two years, and in July last he united with the church. We have been obliged to do without his help in the school since about the middle of September, from which time he has been gradually failing. We feel that his untimely death is another of those mysterious providences which we cannot now fathom. So far as we could see, he could hardly be spared at the present stage of our educational work."

MISSIONS OF OTHER SOCIETIES.

PRESBYTERIAN BOARD.

SYRIA.

DEDICATION OF A CHURCH.

PORTIONS of a letter from Dr. Thomson, of the Syria mission, published in the "Foreign Missionary," will greatly interest the readers of the Herald, and would have appeared in an earlier number but for the want of room. He wrote in February last: —

"For the past half year, much of my time has been occupied in superintending the erection of a church edifice at Keft Shima, an out-station of Beirut, about six miles due south, on the road to Abeih. By Saturday evening the work was so far completed as to allow the dedication of the building to take place on the morrow. . . .

"By nine o'clock people began to assemble, not only from the four hamlets

which, together, form Kefr Shima, but from several adjacent villages. Missionary and other friends (Dr. Van Dyck, Dr. Bliss, Miss Jackson, and Miss Loring amongst them) came from Beirut, followed soon after by the representatives of the three great Protestant nations—the British, the Prussian, and the American Consuls General. Most noteworthy of all was the arrival of Franco Pasha, Governor of Lebanon, with the commanders of his soldiers, and a smart following of miscellaneous retainers. By this time the crowd assembled was very large, and the appearance every way picturesque. Every available space within the edifice was packed close, quite up to the steps of the pulpit, and scarcely half the people could get inside at all.

"It is not necessary to consume time in describing the religious services, which did not differ from those so happily common in our own land, except that they were all conducted in the Arabic language. Dr. Van Dyck preached a sermon admirably adapted to the occasion—text taken from Solomon's dedicatory prayer, 1 Kings viii. 27, 'Will God indeed dwell on the earth,' etc. Throughout the entire services, the appearance and deportment of the crowd was all that could be desired, and the sermon was manifestly listened to with deep interest, and by many who never before heard an evangelical discourse.

"When the assembly was dismissed, the official gentlemen retired to the house of one of the Protestants, and while seated on the *divan*, two of the native brethren, to my own surprise, came before the Pasha and made a very appropriate address, thanking him for honoring them with his presence on the occasion, etc., etc. To this his Excellency made a most gratifying impromptu response. The prominent idea was, that ours is an age of religious toleration. His august master, the Sultan, when giving him his instructions, reminded him that he was about to assume the government of a province where the people were divided into conflicting sects, and he charged him to observe the strictest impartiality in the exercise of his official authority,—that all loyal subjects

were equal before the law, and their religious rights especially were to be absolutely respected and maintained. 'For myself,' said he, 'I am determined to know no difference amongst the people, based upon their religious principles. Maronites, Greeks, Protestants, Druzes, all shall be equally protected.' His Excellency delivered his response with great fluency and emphasis. Being originally from Aleppo, he speaks Arabic perfectly, and though a Roman Catholic, he is a very enlightened and liberal one.

"I cannot dismiss this little episode without adding a few remarks, not in the hope, however, of imparting to readers in America the full significance which it had to us here. The native spokesman was a pious and learned member of our church from Hadeth, the birth-place of Asaad Shidiak, the earliest convert of this mission, and its first martyr, who, more than forty years ago, nobly defended the truth, heroically endured the most cruel and protracted persecution, and finally suffered an ignominious death at the hands of the Maronite Patriarch. The blood of the martyrs is still the seed of the church. The history of Asaad Shidiak is now read by multitudes of Maronites and others all over Lebanon, and is exerting a widespread influence in favor of the gospel. . . .

"It may not be amiss to remark, that the idea of inviting the Pasha, and the other official gentlemen to attend the dedication, originated entirely with the native brethren, and the invitations were made by their own deputation. It was acquiesced in by us, not without apprehension that it might occasion embarrassment. This, however, was not the case; and the deportment of the Pasha was in all respects respectful and becoming. When he left, he handed four pounds (about twenty dollars) to the agent, as a contribution to the church. The influence of these things must be good. Such a public recognition of Protestantism has never before been given in this land; and it should put to silence the slanders incessantly repeated by Jesuits and other enemies of the truth, that Protestants have no religion and no churches. The presence, too, of the Representatives of the three

prominent Protestant nations on this occasion, afforded a delightful testimony to the essential unity of all evangelical Christians, and thus contradicted another slander, that Protestants are split into numberless antagonistic sects, who agree in nothing but hatred of one another. In a country so exposed as this to civil wars, burning of villages, churches, etc., etc., it is well that all should know that Protestant churches are under the protection not only of the local authorities, but also of the representatives of the three most powerful governments in the world. The native brethren, therefore, acted wisely in inviting these official gentlemen to be present. . . .

"Let any one who desires to obtain some idea of what those pioneers of our mission—Fisk, King, Bird, and Goodell—had to encounter, get and read the missionary tract which contains the life of Asaad Shidiak. Things have greatly changed since their day; but, until quite recently, such a meeting as we had yesterday would have occasioned a civil war in Lebanon. Slowly but steadily the power of the persecuting papal hierarchy has been weakened, and it is now so far broken that all sects, Maronite Emeers, local governors, Druze Shieks, and common citizens, women as well as men, assembled in great numbers, without hesitation or molestation, to take part in solemnly dedicating a Protestant church. For this great difference between 1830 and 1870 we are devoutly thankful, and our earnest prayer is that this increased freedom of access and effort may be accompanied by a fresh baptism of the Holy Ghost, upon preachers and people, and a mighty ingathering of souls into the Church of the Living God."

INCOMES OF SOCIETIES IN GREAT BRITAIN.

THE "Christian Work," for June, presents a statement respecting the income of a large number of missionary and other benevolent societies in Great Britain, as reported at the last "May Meetings," which will be convenient for reference at least, in the pages of the Herald. The statement is as follows: "We have

given the incomes of societies always when it was in our power, omitting the balances of the previous year. The figures which we furnish present a total of £659,299 for Foreign Missions; of £179,593 for Home Missions; of £50,793 for Jewish Missions; of £35,599 for Colonial and Continental Missions; of £163,827 for Voluntary Education; and of £377,224 for those societies which cannot be placed in any of these classes. The whole amount we are enabled to report in detail is £1,466,335. There are omissions of smaller societies where the information cannot be got; the Church of Scotland Reports, for which we applied, were not ready; otherwise the list is very complete."

AGGREGATE INCOMES.

The British and Foreign Bible Society
(subscriptions and sales) . . . £180,315¹
The Religious Tract Society (subscriptions only) 13,804

Foreign Missions.

Church Missionary Society . . .	£168,918
Wesleyan Missionary Society . . .	149,767
London Missionary Society . . .	107,332
Society for the Propagation of the Gospel	92,463
Baptist Missionary Society	32,872
United Methodist Free Churches (Home and Foreign Missions)	7,859
Primitive Methodist Missionary Society (Home and Foreign)	23,117
South American Missionary Society . . .	8,704
Turkish Missions-Aid Society . . .	2,242
English Presbyterian Foreign Missions	8,059
Church of Scotland Foreign Mission .	—
Free Church of Scotland Foreign Mission	27,359
United Presbyterian Foreign Mission .	30,587

Home Missions.

Church Pastoral-Aid Society . . .	£45,098
London City Mission	37,651
Wesleyan Home Missions	26,599
Irish Church Missions	22,833
Irish Society	6,496
Church of England Scripture-Readers' Society	12,283
Church of Scotland Home Mission and Endowment Fund	—
Free Church of Scotland Home and Highland Mission	12,995
United Presbyterian Church Home Mission	3,917
Home Missionary Society (Congregational)	6,289
¹ Subscriptions, omitting receipts for sales,	£102,110.

Irish Evangelical Society (Congrega- tional)	3,212
English Presbyterian Home Mission	2,220

Jewish Missions.

London Jewish Society	£34,442
British Jewish Society	7,349
Church of Scotland Mission to Jews	—
Free Church of Scotland Mission to Jews	7,781
Operative Jewish Converts	874
English Presbyterian Church Jewish Missions	347

Colonial and Continental Societies.

Colonial and Continental Church Soci- ety	£18,563
Colonial Missionary Society (Congre- gational)	3,368
Church of Scotland Colonial and Con- tinental Missions	—
Free Church of Scotland Colonial and Continental Funds	7,193
Evangelical Continental Society	4,230
Foreign-Aid Society	2,245

Educational Societies.

Ragged School Union	£37,294
Sunday-school Union (subscriptions and sales)	30,261
Refuges for Homeless Children	22,346
Church of England Education Society	3,752
Church of England Sunday School In- stitute (subscriptions and sales)	3,318
Church of Scotland Education Society	—
Free Church of Scotland Education (with Colleges)	13,076

English Presbyterian Church Colleges and Schools	907
Christian Vernacular Education Soci- ety for India	7,451
Irish Sunday-school Society	2,971
Book Society	7,918
Irish Church Education Society	34,533

Miscellaneous Societies.

Additional Curates' Society	£42,231
Young Men's Christian Association	3,499
British Home for Incurables	7,813
British and Foreign Sailors' Society	4,802
Seamen's Christian Friend Society	1,056
National Temperance League	3,853
Lord's Day Observance Society	1,156
Protestant Reformation Society	4,415
Baptist Bible Translation Society	2,676
Baptist Young Men's Missionary Asso- ciation	332
Ladies' Association for Improvement of Syrian Women	5,542
Bishop of London's Fund	40,000
Royal Naval Scripture Readers' Society	678
Trinitarian Bible Society	1,442
Asylum for Idiots	24,172
Hibernian Bible Society	5,250
Sailors' Home and Destitute Sailors' Asylum	10,819
Royal Naval Female School	5,198
Scripture Readers in the Navy	1,750
Zenana Mission in India	925
Indigent Blind Visiting Society	3,237
United Kingdom Band of Hope Union	2,070
Missions to Seamen	7,670
Church Missions to the Intemperate	450
Band of Hope Union	2,069

WOMAN'S WORK.

MISS MARY E. REYNOLDS.

BY REV. H. A. SCHAUFFLER.

THE collecting of material for a sketch of the life of Miss Mary E. Reynolds has been to me a most grateful task, a labor of love. The record of our departed sister's life is one of faithful, conscientious, unpretending, affectionate, and successful service for the Master. Born October 29, 1837, she so early felt the influence of the Holy Spirit that neither she nor her parents could ever tell when she gave her heart to Christ. She was from infancy remarkably conscientious in the performance of every duty. She never willingly was absent from divine service or the

Sabbath-school, and seemed to take especial pleasure in the prayer-meeting. Her mother often spoke with her of the foreign missionary work, and expressed the wish that her daughter might become a missionary. Miss Reynolds often referred in after life to a visit by Dr. Scudder to the Sabbath-school of which she was a member. He requested all those children who would like to become missionaries, to rise, when she, without hesitation, stood up.

Her mother died in October, 1858, but the effects of her influence and of her unreserved consecration of her child to the Lord's service did not die with her;

for on the 1st June, 1863, Miss Reynolds bade adieu to her father and only sister, and sailed for Turkey, under appointment as the first American lady principal of the mission school for Bulgarian girls at Eski Zagra, at the foot of the Balkan Mountains in European Turkey.

The missionary work among the Bulgarians was then in its infancy. Not a single convert had yet cheered the hearts of the missionaries. It was the "night of toil," when the missionary met with little but opposition, hatred, slander, and persecution. But Miss Reynolds entered on her work with much enthusiasm and fervent zeal. It is true that in consequence of her natural modesty and self-depreciation, as well as her delicate health, she often labored in weariness and much discouragement, but she was borne up and divinely strengthened for her work. To a Turkish family, who had curiously questioned her about her parents and friends, and the far off home, and then inquired whether she were not depressed in spirits, she was able to answer cheerfully and promptly in the negative.

The conflicting emotions of those years of missionary life may be vividly presented by a few quotations. To one of her missionary brethren Miss Reynolds once remarked, "I don't think another person in the world feels as useless as I do." To a friend she writes, "Should I be so indolent in the work God has given me to do, if I were truly his?" Yet, "Every day I see new proofs of his love to me. I have no right to doubt it." Still, looking away from self, she exclaims, "How blest I have been above so great a portion of the world! I am so thankful for the privileges I have received, and will try now to redeem the time."

On a thanksgiving-day she writes: "What have I to be thankful for? First of all, I am thankful for my Saviour; that he is mine, and that he gave himself for me; that it is my privilege to suffer somewhat in his service, and that he comforts me with the assurance that my labor is not in vain in the Lord."

Her labor was *not* in vain. Before she had been on missionary ground two years, in company with those who had labored

with her and before her, she was overjoyed at perceiving that the Holy Spirit was at work in the school. After experiencing deep conviction of sin, the assistant teacher was the first to find peace in believing, and it was not long before the whole house resounded with the voice of prayer,—the weeping of those who for the first time in their lives felt that they were *sinners*, and the thanksgiving of those who had found Christ precious to their souls. Miss Reynolds wrote: "Our little school is a garden of lilies where Jesus loves to feed. Such sweetness of temper, such humility, such purity, I would not have thought possible in heathen (or such darkened) hearts! God has shown me what he is able and willing to do. I have been, and am still, very happy. I do not now regret a single self-denial I have been called upon to make in leaving home-joys, for I have found the highest possible joy here."

Miss Reynolds was more blessed than are most missionaries, in being permitted, during her short missionary life of six years, to reap as well as to sow. What an honor was it to be allowed to help gather in the first-fruits of a spiritual harvest among a new and noble race,—a harvest which it will yet be the glory of the (American) church to bring, with shouting, into the garner of the Lord.

Of her character as a missionary, Mr. Byington, for awhile associated with her at Eski Zagra, says: "She was devoted to the Master; her zeal consumed her; she doubtless did labor beyond her strength; she accomplished a blessed work. Her self-denying labors, her unselfish spirit, her devotion to Jesus, have made their impress on Bulgarian character—an impress which will never, never, be effaced."

After failing health compelled her reluctant return to this country, her worthy successor, Miss Norcross, overheard some of the pupils praying the Lord that he would be to Miss Reynolds' father so much more than even his daughter could be, that he would be willing to let her return to them. After Miss Norcross was taken from them, last summer, the girls of the school sent a message to Miss Rey-

nolds, begging her to return to their bereaved school. Her heart responded so strongly to this appeal that, although in quite delicate health, she determined, last February, to start again for Turkey. But the Lord's ways were higher than her's. From that time she began to fail until a week before her decease, when she went down very rapidly into the valley of the shadow of death. After some severe struggles she was enabled to gain a decisive and lasting victory over unbelief and the fear of death, and for several days before her end, her peace was like a river. She said: "How sweet to lie in the arms of Jesus, and know no will but his." To ministering friends she was wont to remark, as they entered her room, "I am still waiting. I am watching for the last breath."

On Thursday evening, June 1st, just eight years from the day of her sailing for Turkey, she was called to her reward. Unable to speak or to hear, a few minutes before her end, she opened her eyes, and as a sweet smile lighted up her face, she looked straight up, with a gaze so clear and joyful that it seemed to penetrate the veil that hides the other world from this. Then peacefully she breathed out her life.

"Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

To the foregoing sketch by Mr. Schauffler it will be appropriate to append the testimony of Rev. C. F. Morse, who was a missionary in European Turkey during the residence of Miss Reynolds at Eski Zagra. On hearing of her death he wrote: "She was successful as a teacher, but her preëminence was in her religious influence over her pupils. Seven had united with the church before she left, in regard to about as many more hopes were entertained that they were Christians, and over every pupil who came under her instruction did she exert a more or less powerful religious influence. She not only abounded in prayer, but had a peculiar tact in conversing and praying with her pupils. She literally led them to that

Saviour whom she so much loved. She has made an impression upon the Bulgarian nation which will never be effaced.

"Her love for her pupils was surpassed only by their love for her, and deep will be the mourning when they hear of her death."

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

JUNE, 1871.

Mrs. Homer Bartlett, Treasurer.

MAINE.

Ellsworth. By Miss L. L. Phelps, first contribution of Young Ladies' Prayer Circle, \$1.50; s. s. class, "Cup-bearers," \$1; 2 50
Holden. "Mrs. F.," 2 00
Norridgewock Mission Circle, "Busy Bees," Miss Della Tappan, Secretary and Treasurer: for support of a girl in Mrs. Blissell's school, Ahmednugur, 30 25
North Yarmouth. "Friends," 2 25— 57 00

NEW HAMPSHIRE.

Bristol. Mrs. A. M. Carrs, to const. herself L. M. 25 00

VERMONT.

Battleboro. East Village Aux. 2d contribution; Mrs. A. N. Smith, Tr. 72 80
Montpelier Aux. By Mrs. A. J. Howe, Treasurer: Mrs. W. H. Lord, \$5; Mrs. C. W. Willard, \$5; Mrs. Geo. W. Scott, Mrs. George W. Bailey, and Mrs. A. J. Howe, \$2 each; \$22 from annual subscribers (of wh. \$25 to const. Mrs. George W. Scott L. M.), 38 00—110 80

MASSACHUSETTS.

Boston. Union church, Mrs. Henry F. Durant, \$25, to const. Mrs. Dr. Palmer, of India, L. M., Mrs. Selah B. Treat, \$5. By Mrs. Charles Scudder, Treasurer: Miss Ann Newman, \$25, for beneficiary under Mrs. Wheeler, at Harpoot, and \$2 additional from subscribers; *Shawmut church,* add'l, Mrs. Ambrose, Treasurer, \$7; *Mount Vernon church,* Sunday-school, Charles B. Nasrco, Sup't, \$15.16; *Old South church,* "L. F. B.'s" monthly subscription, \$30; 109 16

Boston Highlands. Elliot church, Mrs. R. Anderson, Treasurer, \$20; Little Charlie B.'s home collection for the heathen, 50c.; 20 50

Charlestown. Mrs. Sarah P. Mann, to const. herself L. M. 25 00

Dedham. A Friend, 5 00

Falmouth. Celia F. Cornish, to constitute herself L. M., \$25; Mrs. P. Jenkins, \$1; 26 00

Hadley, South. Mt. Holyoke Seminary Aux. By Miss J. E. Ward (of wh. to const. Miss Sarah H. Melvin, Miss Sarah Bowen, Miss Sarah P. Parsons, Miss Annie M. Wells, Miss Frances E. Washburn, Miss Elizabeth P. Hodgdon, Emma H. Callender, M. D., and Mrs. Mary K. Carroll, L. M.'s), 450 45

Hyde Park. Mrs. Coverly, \$4.50; Miss Coverly, \$2.50; 7 00

Indian Orchard. Rev. Stephen Harris, to const. Mrs. Jennie S. Harris L. M. 25 00

Longmeadow. Sunday-school for support of "Yungva," at Marsavan, 35 00

Maynard. Mission Circle, "Rising Star," Mrs. Charles Cheney's s. s. class, by Georgie A. Vose, Treasurer, 5 00

Somerville, East. From "a Friend," 2 00
Shelburne Aux. To const. Mrs. A. F. Marsh L. M. 25 00
Woburn Aux. Mrs. C. S. Adkins, Tr. 20 00
Westfield Aux. Miss F. Elsie Vining, Treasurer. 83 00
Worcester. Mrs. G. Henry Whitcomb, to support a pupil in Mrs. Edwards' school, \$30; Old South s. s., for support of a pupil at Mardin Female Seminary, \$3; 60 00
Whitesville Aux. Miss E. M. Fletcher, Treasurer, 68 00—960 11

RHODE ISLAND.
Providence. "From a Friend," 5 00

CONNECTICUT.
Bezaiah Aux. Mrs. A. A. Maples, Treasurer (of wh. \$25 to const. Mrs. William G. Jones L. M.), 38 10
Glastenbury. Juvenile Miss'y Society, to const. Miss Sarah F. Kittredge L. M. 25 00
Stamford. Mrs. F. M. Bean, 5 00—68 10

NEW YORK.
Cazenovia. Sunday-school, by Rev. D. Torrey, to support a pupil in Miss Payson's school, at Fochow, China, 40 00
Elmira. Female College, Young Ladies' Christian Ass'n, for support of Hoob, at Harport Seminary, 30 00—70 00

NEW JERSEY.
Montclair. Ladies' Miss'y Society, Mrs. Lucy W. Rodman, Treasurer, 80 00

PENNSYLVANIA.
Philadelphia Branch Society. Mrs. J. D. Lynde, Treasurer: for support of Miss Proctor's school, at Aintab, Central Turkey, thirty-eight ladies, annual members, \$1 each; Mrs. C. C. Flek, Mrs. Charles Burnham, Mrs. Edward Webb, Mrs. Joseph B. Sheppard, Mrs. Burdett Hart, \$5 each; "C. A. L." quarterly contribution, \$76; collection at annual public meeting, 62 12; "Carrier Doves," Central Cong. church, 6; "Plymouth May Flowers," \$4.05; "Orange Buds," Orange, N. J., \$10; Woman's Miss'y Society, Vineland, N. J., 15.01; Woman's Miss'y Society, Trinity Cong. church, Orange, N. J. (of wh. \$25 to const. Mrs. F. A. Adams L. M.), \$46.70; Woman's Miss'y Society, 1st Cong. church, Newark, N. J., \$82; Woman's Miss'y Society, Washington, D. C. (of wh. \$25 from Mrs. Augusta P. Whittlesey, to const. herself L. M., \$25 from Mrs. S. C. Pomeroy, to const. Mrs. W. F. Baseom, L. M., from Mrs. Anna F. Banfield, \$25, to const. herself L. M.) \$110; Woman's Miss'y Society, Baltimore, Md., \$11.50; 464 38

OHIO.
Dexter. United Brethren s. s. (colored), towards support of a girl in Mrs. Edwards' school, 11 00
Troy. Mrs. Christian Le Fèvre, towards support of a girl in Mrs. Edwards' school, 25 00—36 00

CANADA.
Sherbrooke. Mrs. (Rev. A.) Duff, 5 00
 Donations and subscriptions, \$1,861 89
 Quartermen, "Life and Light," 189 75
 " " "Echoes," 14 32
 2,065 46

LEGACY.—Woodstock, Conn. Mrs. Abigail B. Child, by Linus M. Child, Executor, 300 00

Total for month, \$2,365 46

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

JUNE, 1871.

Mrs. Frances Bradley, Evanston, Illinois, Treasurer.

MICHIGAN.
Collins. Mrs. Elizabeth C. Matthews, 4 50
East Saginaw. Woman's Miss'y Society, towards salary of Miss Dismant, North China, of wh. \$25 from Mr. D. F. Rose, to const. Mrs. Rose L. M. 224 00
Jackson. Woman's Miss'y Society, to be applied to the salary of their missionary, when selected, of wh. \$25 is from Mrs. Frances Woodbery, to const. herself L. M. Mrs. George H. Lathrop, Treasurer; 100 00
Ypsilanti. Woman's Miss'y Society, for the support of an assistant-teacher in Mrs. Edwards' school among the Zulus, and to const. Mrs. Mark Norris, Mrs. L. D. Norris, Mrs. E. Merton, Mrs. E. A. Pitkin, and Mrs. S. Matthews, L. M.'s. Miss Carrie S. Weed, Treasurer; 146 45—474 00

ILLINOIS.
Chicago. Ellen H. Sargent, 5 00
Evanston. Woman's Miss'y Society, monthly collection, for salary of Miss Mary Porter, Pekin, and with previous contributions, to constitute Mrs. G. B. Snow, of Micronesia, Mrs. L. A. Rhea, formerly of Peru, and Miss Minnie White, of Evanston, L. M.'s. Mrs. L. H. Boutell, Treasurer; 30 50
Hinsdale. Woman's Miss'y Society, Mrs. M. S. Robbins, Treasurer; 15 00
Sandwich. Woman's Miss'y Society, Mrs. A. P. Craspe, Treasurer; 31 00
Waverly. Woman's Miss'y Society, \$25 of wh. constitutes Mrs. Maria W. Coe L. M. By Mrs. H. M. Tupper; 29 75
 A family collection, for pupil in Mrs. Bissell's school, Indis, 11 00—122 25

WISCONSIN.
Keshkonong. Woman's Miss'y Society, towards the salary of Miss Pollock. Mrs. Abel Stocum, Treasurer; 12 04
Menasha. Woman's Miss'y Society, Mrs. W. P. Rounds, Treasurer; 5 00
New Chester. Woman's Miss'y Society, by Mrs. Frances C. Perkins, 6 00
Ripon. Woman's Miss'y Society; Mrs. William Dawes, Treasurer; 25 00
Stoughton. Woman's Miss'y Society, \$3.47; from the children, 1.52; Miss H. Sewell, Secretary; 5 00
Wausau. Woman's Miss'y Society, Miss Susan G. Warren, Treasurer; 17 50
Whitewater. Woman's Miss'y Society, towards the salary of Miss Pollock, of the Madura Mission, \$25 of wh. is to const. her L. M.; Miss Mary V. Hall, Treasurer, \$42; "Willing Workers," towards support of a child in Miss Taylor's school, of Mandapassie. Miss Mary Colton, Treasurer; 9 83—122 37

IOWA.
Denmark. Woman's Miss'y Society, to const. Mrs. M. W. Bartlett L. M. Mrs. G. L. Epps, Treasurer; 25 00
Garnaville. Woman's Miss'y Society, \$5.95; Children's Box, \$1. Miss Maria A. Patch, Treasurer; 6 95
Grinnell. Towards the salary of Miss Hillis, Ceylon, and to const. Mrs. W. W. Woodworth a life-member of the A. B. C. F. M., and Miss Eliza D. Sutherland, a life-member of the W. B. M. I. (\$25 from the Cong'l Church Miss'y Society, \$50 from "Young Ladies' Social," the remainder from the Woman's Miss'y Society). Eliza D. Sutherland, Treasurer; 125 00

Lyons. Woman's Miss'y Society,
Mrs. F. Page, Corresponding Sec'y; 29 00
Sabula. Mrs. H. H. Wood, 5 00—190 96

MINNESOTA.

Minneapolis. Woman's Miss'y Society, with previous contributions, to

const. Mrs. A. T. Hale and Mrs. R. I.
Haldwin L. M's. Mrs. I. B. Hanson,
Treasurer; 5 00
Rochester. Woman's Miss'y Society,
Mrs. I. Edgar, Treasurer; 15 00—20 00
\$396 52

MISCELLANY.

LETTER FROM MR. COAN.

THE following letter from Mr. Coan, dated "Hilo, Hawaii, May 19, 1871," announcing his safe return to his old field, will be read with special interest by those who saw and heard the veteran missionary during his recent visit to the United States:—

"We are safely back again in our tropical emerald bower, for which we bless the Lord. We left San Francisco on the 8th of April, in the steamer *Nevada*, of the Australian line, and on the 16th we were at Honolulu. Here we waited eight days for a passage to Hilo, our inter-island steamer having been seriously damaged on the reef at Molokai. We were eight days from Honolulu to Hilo, in a sailing packet, and arrived on the 2d instant. Hundreds of people welcomed us at the Hilo landing, with many demonstrations of joy; and up to this day they have not ceased to load us with fish, fowls, eggs, and vegetables.

"Our house was in the neatest order, and our foreign ladies brought in all manner of edibles. On our parlor walls we read, in large letters of evergreen, 'Welcome Home.' In the library, 'Aloha,' and in the dormitory, 'Home, Sweet Home.'

"On the day following our arrival, a large concourse of people, many of them from a distance, assembled in our church to give us a welcome greeting and to hear of the Lord's dealings with us during our absence. On the Sabbath the house of God was crowded, and the assembly listened with fixed attention. In the afternoon we ate the Lord's Supper together, with tender remembrance of Him who died to redeem us, and with many tears. The contribution of the people, for this month, in cash, is \$155, besides liberal gifts of food.

"Hilo is now all aglow with physical beauty. Its fields were never more lovely in 'living green'; its rills were never more sparkling, as they leap and laugh along their pearly beds; its waving palms were never more graceful; the umbrageous bread-fruit, the beauteous pandanus, the modest hibiscus, and the shining candle-nut, never more beautifully flecked the ground with quivering light and dancing shadows. The green copse, the quiet dell, the shady lawn, and the tall grove, never sent out sweeter sounds of rustling leaf, or warbling bird, or more fragrant aroma of plant and flower. The long curved line of white foam—the lip of the sea—never kissed more tenderly the crescent shore. The 'deep blue sea' never rested more calmly, or extended more illimitably. The great mountains of Hawaii never towered in more sublime majesty, with their glittering corona of fleecy snow. All is now serene upon these towering heights, where we have so often climbed, where we have seen the clouds thicken and darken, where we have heard the trumpet sounding long, where 'The God of glory thundereth,' where his burning chariot sometimes rolls along these everlasting hills, where the earthquake is born, where the pent fires rend the mural walls and reeky roof of Pele's habitation, where fountains and rivers of molten rock burst out in 'devouring fire,' and where fiery tempests rave, and burning whirlwinds sweep and howl, and scatter ruin and desolation over wide and weird realms. Never did our tropical sky reveal a purer cerulean, or our vaulted heavens beam with brighter radiance, or marshal a more shining array of glowing planets, and burning suns, and wheeling constellations.

"And never did our people seem dearer to our hearts, and our life-work sweeter.

We are girding up our loins for the balance of our Master's service, and for what remains of 'the race which is set before us;' and our motto is, 'LOOKING UNTO JESUS.'

"We remember our visit to the United States with deep and tender interest. We enjoyed much. Nothing but kindness attended us everywhere, and indelible lines of gratitude are engraved on our hearts. From all the officers of the Board, and from thousands of Zion's friends we received the kindest attentions, and our prayers will be the more earnest that God will bless the Board with special favor, and shine forth upon all parts of our native land."

JOSEPH, THE GILBERT ISLAND TRANSLATOR.

TWO PICTURES.

(From the "Honolulu Friend," May, 1871.)

"*First Picture.* Until 1857, no efforts were ever made to evangelize the Gilbert or Kingsmill group of Islands. These islands lie about two thousand miles southwest of the Sandwich Islands. Fifteen low coral islands form the group. Eight of these islands are north of the equator, and seven south. The population numbers from thirty to forty thousand. They were literally a vast number of naked savages. Their social and moral condition is tolerably well described in the fifth volume of Wilkes' 'United States Exploring Expedition.' Their language had never been reduced to a written form. Taking the most favorable view of their condition, they were hopelessly degraded and depraved. It was our privilege to visit the group in 1861, and from personal observation, we can add our testimony to Wilkes' narrative.

"*Second Picture.* The *Morning Star* first visited the group in 1857, and left the Rev. Mr. Bingham and wife, with their Hawaiian associates. Then commenced the missionary work. Now what are the results? The language has been reduced to a written form; primary school-books have been printed in the language, and more than one half of the New Testament; hundreds, if not thousands, have

been taught to read; the gospel has been preached; small churches have been organized; a good beginning has been made. But we desire to call the reader's attention to what we consider the crowning feature of this picture. Yesterday, April 5th, we met in a street of Honolulu, near the post-office, a native of Apaiang, one of the Gilbert Islands. His name is Joseph. The man held in his hand a proof sheet of the translation of the Apostle Paul's first epistle to the Corinthians. He was hurrying on his way to the 'Advertiser' printing-office to correct typographical errors! Joseph is an invaluable assistant to Mr. and Mrs. Bingham in the work of translation. He makes the final copy for the printer, and possesses an accurate grammatical knowledge of his own language. He also reads and speaks English and Hawaiian very intelligently. To us, such a man as Joseph—the Gilbert Island translator and proof-reader—is a greater marvel than Max Müller with all his linguistical lore, or Professor Addison Alexander, who is reported to have known accurately more than a score of languages, or Cardinal Mezzofanti, who could speak more than three score tongues. Fourteen years ago, Joseph's people, what were they? His language unreduced to a written form. Now he is a resident of Honolulu, correcting proof-sheets of a translation of the New Testament into the Gilbert Island dialect! We congratulate our friends, Mr. and Mrs. Bingham, on the success of their labors, and conclude that it is not a vain and useless enterprise to keep the *Morning Star* plying among the islands of Micronesia. We hope the new *Morning Star*, now on her voyage around Cape Horn, may soon arrive in safety, and be speedily despatched on her errand of mercy to the Micronesian Islands."

TESTIMONY TO MISSIONARIES.

THE following, in reference to American missionaries, is an extract from the preface to "Systems of Consanguinity and Affinity of the Human Family, by Lewis H. Morgan," just issued as the

17th vol. 4to, of "Smithsonian Contributions to Knowledge":—

"There is no class of men upon the earth, whether considered as scholars, as philanthropists, or as gentlemen, who have earned for themselves a more distinguished reputation. Their labors, their self-denial, and their endurance in the work to which they have devoted their time and their great abilities, are worthy of admiration. Their contributions to history, to ethnology, to philology, to geography, and to religious literature, form a lasting monument to their fame. The renown which encircles their names falls as a wreath of honor upon the name of their country."

GIVING BY ONE WHO COULD NOT GO.

THE Treasurer recently received the following note, which will tell its own story:—

"Inclosed is a small sum for the missionary cause—a cause which I love, and in which, with *desire*, I desired to engage personally. But at the *time of the offering*, our country's call was, to me, the call of God; and though it caused a disappointment in my desires as to future life work, I have never for a moment regretted obeying that call. God has given me a little boy, and in him I hope and pray may be fulfilled the desire and purpose of my life. The halt and lame may offer, though they may not be the *offering*."

A METHODIST CONFERENCE IN INDIA.

REV. H. MANSELL, of the Methodist Episcopal mission in India, wrote in February last, respecting a meeting of a local Conference, as published in the *Missionary Advocate*: "The sixth annual session of the Moradabad District Conference closed on the 4th of January, 1871. There were thirty-one members and nine probationers present. All the business was done in regular Annual Conference style. The examinations in the course of study were conducted almost exclusively by our Hindustani brethren, and they were quite thorough, and even rigid.

Several failed to pass. The examinations of character were very solemn. Reports on Statistics, Sunday-schools, Day-schools, Temperance, etc., etc., were adopted. The statistics showed a healthy increase in all departments of the work, and encouraged us all.

"At the close, thirty-eight native brethren received appointments to twenty-five places, at only three of which European missionaries live. I assure you it was a blessed privilege to see so many preachers, exhorters, and teachers go forth to labor among these millions of heathen. They went out 'not knowing the things that might befall them;' but they went out 'full of faith and the Holy Ghost.'"

THE BIBLE IN AUSTRIA.

THE *Monthly Reporter* of the British and Foreign Bible Society, for April, states: "Nothing can be more gratifying than the present position of the Society's work in the Austrian empire, as compared with the difficulties experienced in former years. The Committee have to acknowledge with gratitude the consideration so often extended to their requests by the ruling authorities; but they are under special obligation to the Hungarian and Croat Governments for the generous manner in which they have accorded the fullest freedom of action to the Society's colporters. The licenses necessary for the prosecution of this department of labor have been granted with a courtesy and promptness which leaves nothing to be desired."

ARRIVAL.

MR. and MRS. GREENE and Miss Wadsworth, who sailed from Boston May 11th, were at Constantinople June 8th. Date of arrival not mentioned.

EMBARKATION.

REV. B. G. SNOW and wife, Rev. A. A. Sturges, and Mrs. Clara H. S. Doane, of the Micronesia Mission, sailed from San Francisco, June 23, for Honolulu, returning to their field. They were accompa-

nied by Rev. Joel F. Whitney, and Mrs. Louisa M. (Bailey) Whitney, of Wadham's Mills, N. Y., new laborers, going to

join the same mission. Mr. Whitney is a graduate of Middlebury College and Andover Theological Seminary.

DONATIONS RECEIVED IN JUNE.

MAINE.		
Cumberland county.		
Gorham, Cong. ch. and so.	9 50	
Portland, State st. Cong. ch. and so.		
m. c.	54 66	
Yarmouth, Charles Humphrey,	5 00—69 16	
Hancock county.		
Castine, Trin. Cong. ch. and so. 12;		
Dea. S. Adams and A. F. Adams,		
30;	43 00	
Lincoln and Sagadahoc counties.		
Boothbay, 2d Cong. ch. and so.	6 00	
Topsnam, Cong. ch. and so. m. c.,		
7 months,	20 20—26 20	
Piscataquis county.		
Foxcroft and Dover, Cong. ch. and so.	12 00	
Somerset county.		
St. Albans, Rev. W. S. S.,	4 30	
Union Conf. of Ch's.		
Brownfield S. and M. S. Wentworth,	1 00	
Waterford, D. Warren,	30 00—31 00	
Waldo county.		
Belfast, 1st Cong. ch. and so.	20 00	
Washington county.		
Robuston, Cong. ch. and so.	41 00	
	246 66	
NEW HAMPSHIRE.		
Cook county.		
Lancaster, Cong. ch. and so.	44 53	
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Frankstown, Cong. ch. and so.	22 32	
Hancock, Cong. ch. and so.	30 00	
Haverhill, Cong. ch. and so., annual coll.	47 10	
Mason, Cong. ch. and so.	3 75	
Mason Village, Cong. ch. and so.	21 00	
Merrimac, 1st Cong. ch. and so.	61 75	
Mount Vernon, Cong. ch. and so.	20 00—205 92	
Merrimac co. Aux. Soc.		
East Concord, Rev. H. A. Kendall and wife, 5; Individuals, 3.75;	8 75	
Epsom, Cong. ch. and so.	15 35	
Fisherville, a friend,	6 00	
Pittsfield, Cong. ch. and so. 28.21;		
John L. Thorndike, 75;	103 21	
Wilmot, Cong. ch. and so.	6 00—138 81	
Rockingham county.		
Derry, 1st church,	45 00	
Portsmouth, North Cong. ch. and so., to const. REuben KIMBALL, Jr., and EDWARD B. GODDARD, H. M.	200 00—245 00	
Sullivan co. Aux. Soc. N. W. Goddard, Tr.		
Claremont, Cong. ch. and so. m. c.	24 68	
	658 44	
VERMONT.		
Addison co. Aux. Soc. Amos Wilcox, Tr.		
Ripton, Rev. C. H. Kent,	6 00	
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.		
Peacham, Cong. ch. and so. 24; Miss J. E. Chamberlain, 2;	26 00	
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Enosburgh, Cong. ch. and so., add'l, Montgomery, "Friends,"	72 50	
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.	4 00—76 50	
North Craftsbury, Mrs. D. W. Loomis,	25 00	
Rutland co. James Barrett, Agent.		
Fairhaven, Cong. ch. and so.	55 50	
Rutland, Cong. ch. and so. m. c.	17 45	
Sudbury, Cong. ch. and so., for Bible Station,	15 25—88 30	
Windham co. Aux. Soc. C. F. Thompson, Tr.		
West Brattleboro, "A subscriber to the Herald,"	5 00	
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.		
Norwich, Cong. ch. and so. m. c.	6 15	
Springfield, Mrs. Edward Hall,	1 00	
Woodstock, 1st Cong. ch. and so.	12 69—19 84	
—, A Friend,	241 54	
	2 00	
MASSACHUSETTS.		
Barnstable county.		
Falmouth, 1st Cong. ch. and so., annual coll. 219.75; m. c. 20.61;	240 36	
Berkshire county.		
Lanesboro, Mrs. Caroline Hard,	10 00	
West Stockbridge, Cong. ch. and so.	28 26—38 26	
Boston and vicinity.		
Boston, of wh. from a friend, 500;		
H. B. H., 50; Mrs. N. R., 2;	553 31	
Chelsea, Winn. Cong. ch. and so.		
m. c.	29 30—382 61	
Brookfield Asso'n. William Hyde, Tr.		
North Brookfield, 1st Cong. ch. and so.	10 59	
Essex county.		
Lawrence, Thomas P. Carleton,	10 00	
Essex co. North Conf. of Ch's. William Thurston, Tr.		
Amesbury, Frederic Hibbs,	5 00	
Groveland, Cong. ch. and so. 6; a friend, 2;	8 00	
Newburyport, Prospect st. Cong. ch. and so., annual coll., add'l,	187 00	
West Amesbury, Cong. ch. and so.	183 90—389 90	
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Beverly, Dame st. Cong. ch. and so. m. c.	11 75	
Danvers, Maple st. Cong. ch. and so.	133 50	
Lanesville, Cong. ch. and so. m. c., 2 months,	7 00—152 25	
Franklin co. Aux. Soc. William B. Washburn, Tr.		
Shelburne Falls, Cong. ch. and so.	76 00	
"South Deerfield,"	6 00—82 00	
Hampden co. Aux. Soc. Charles Marsh, Tr.		
Holyoke, 2d Cong. ch. and so.	49 44	
Mittineague, Cong. ch. and so. m. c.	26 36	
Mon-on, Rev. D. N. Coburn,	10 00	
Springfield, 1st Cong. ch. and so.		
265 51; F. A. Brewer, to const.		
Rev. EDWARD A. REED, and Mrs. EDWARD A. REED, H. M., 160;	416 51—501 31	
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.		
Cummington, Village Cong. ch. and so.	10 00	
Groton, Cong. ch. and so.	28 10	
Granby, Cong. ch. and so. m. c.	22 58	
Hadley, 2d Cong. ch. and so. 16;		
Russell Cong. ch. and so. 14.61;	30 51	
Huntington, 1st Cong. ch. and so.	18 00	
Northampton, 1st Cong. ch. and so. 135.24; Edwards Cong. ch. and so. 60.87;	190 11	
Southampton, Cong. ch. and so.	76 00	
Worthington, Cong. ch. and so.	89 10—473 40	
Middlesex county.		
Arlington, Ortho. ch. and so.	615 18	
Concord, 2d Cong. ch. and so.	53 67	
Grantville, Cong. ch. and so.	21 00	
Lincoln, George M. Baker,	25 00	
Newtownville, Cong. ch. and so.	160 94—888 79	
Middlesex Union.		
Fitchburg, Calv. Cong. ch. and so. m. c. 21.70; Union concert of Calv. and Rollstone Cong'l ch's, 11.50;	38 00	

Nantucket county.	
Nantucket, Cong. ch. and so. m. c.	9 50
Norfolk county.	
Dedham, a friend,	10 00
Jamaica Plain, Central Cong. ch. and so. m. c.	26 32
Quincy, B. C. Hardwick,	100 00
West Roxbury, South Evan. Cong. ch. and so. m. c.	19 25
Wrentham, Cong. ch. and so. m. c.	10 00—165 57
Plymouth county.	
Abington, 2d Cong. ch. and so. 46;	
C. W. H., 9;	55 00
Scituate, 1st Trin. Cong. ch. and so.	20 00—75 00
Taunton and vicinity.	
Taunton, Winslow Cong. ch. and so.	43 18
West Attleboro, Cong. ch. and so.	14 00—57 18
Worcester co. North Aux. Soc. C. Sanderson, Tr.	
Gardner, a friend,	10 00
Hubbardston, Evan. Cong. ch. and so.	24 15
Royalston, 2d Cong. ch. and so.	18 44—142 59
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Worcester, Plymouth Cong. ch. and so. 50; "An Individual," 50;	100 00
	4,246 31
"A Friend,"	1,000 00
Massachusetts Home Miss'y Society, Income of Mrs. Osborne's legacy for propagating the gospel among the Indians of North America,	120 00
	5,866 31

Legacies. — Northampton, Lucy M. Burnell, to const. DANIEL KINGSLEY, CHAS. B. KINGSLEY, of Northampton, and CHAS. SWIRTZ, of Denmark, Iowa, H. M., by C. B. Kingsley, Ex'r,	500 00
Salem, Priscilla Goodhue, by Mary T. Goodhue, Ex'r,	200 00
West Stockbridge, Benjamin Cone, add'l, by H. W. Taft and G. J. Tucker, Trustees,	2,500 00—3,000 00
	8,863 31

RHODE ISLAND.	
—, a friend,	10 00
Central Falls, Cong. ch. and so.	141 44—151 44

CONNECTICUT.	
Hartford co. Aux. Soc. E. W. Parsons, Tr.	
Weatherfield, Mrs. J. S. Johnson, for North China,	6 00
Hartford co. South Consociation.	
Middletown, Jacob F. Huber, for Rev. Mr. Penfield's station, South India,	1 00
Portland, Rev. E. W. Clark,	20 00—21 00
Litchfield co. Aux. Soc. G. U. Woodruff, Tr.	
New Preston, 1st Cong. ch. and so.	23 49
Terryville, Cong. ch. and so. m. c.	3 50
Torrington, Henry Colt,	10 00—96 99
Middlesex Ass'n. John Marvin, Tr.	
Clinton, Cong. ch. and so., annual coll., in part,	47 32
Killingworth, Cong. ch. and so. m. c.	13 56
Millington, Cong. ch. and so.	20 00
Old Lyme, Cong. ch. and so.	19 00—99 88
New Haven City. F. T. Jarman, Agent.	
3d Cong. ch. and so. 60.96; Davenport ch. and so. m. c. 16.03; 1st Cong. ch. and so. m. c. 13.64; North ch. and so. m. c. 9;	
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
North Haven, Cong. ch. and so. m. c.	20 00
New Haven co. West Cons'n. E. B. Bowditch, Tr.	
Milford, 1st Cong. ch. and so. m. c., for May,	25 00
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	
Plainfield, Cong. ch. and so. m. c.	28 63
	337 12

Vernon, Cong. ch. and so. m. c.	18 50
	853 62
Legacies. — Hartford, Mrs. Mary A. Warburton, add'l, by N. Shipman and H. A. Perkins, Ex'rs. 4.0-0; for U. S. tax recovered on ditto, 0-0;	
New Haven, Jared Platts, by R. E. Rice, Ex'r,	500 00
Stepney Depot, Mrs. Lucretia Turney, by M. D. Mallett, Adm'r,	46 42—5,145 42
	5,499 04

NEW YORK.	
Brooklyn, Clinton Avenue Cong. ch. and so., add'l, Julius Davenport, 125; Church of Pilgrims, add'l,	
Harriet L. Packer, 100;	225 00
Camden, 1st Cong. ch. and so.	15 95
Churchville, Union Cong. ch. and so.	67 53
Flushing, 1st Cong. ch. and so.	60 84
Kiantone, Cong. ch. and so.	11 15
Lowville, Fenser Bosworth,	6 60
Maine, Cong. ch. and so.	28 60
New York, Harlem Pres. ch. and so. 38.30; "A friend of Missions," 400;	
Rev. L. S. Hobart, 10; Mrs. W. G. Lyon, 3.65;	451 95
Norfolk, Cong. ch. and so.	16 77
Raymondville, Cong. ch. and so.	8 25
Riga, 1st Cong. ch. and so.	19 96
Rochester, "Friend of Missions," with prev. donation, to const. Calvin N. Chapin, H. M.	50 00
West Brook, Cong. ch. and so.	8 90
Whitney's Point, Cong. ch. and so. m. c.	13 00—981 89

NEW JERSEY.	
Bricksburg, 1st Pres. ch. m. c.	9 73

PENNSYLVANIA.	
Ebensburg, 1st Cong. ch. and so., to const. Rev. T. R. Jones, H. M.	54 00
Lock Haven, G. B. Perkins,	5 97
Peekskill, E. Weston,	5 00
Philadelphia, Central Cong. ch. and so. 25; Charles Burnham, to const. Mrs. Mary E. B. Fuller, Tolland, Conn., H. M., 100;	125 00—189 97

Legacies. — Edinboro', Job Taylor, by Isaac R. Taylor,	1,000 00
	1,189 97

NORTH CAROLINA.	
Hendersonville, Rev. William H. Williams,	10 00

TENNESSEE.	
Chattanooga, Mrs. H. A. Brigham,	1 00

OHIO.	
Brecksville, Cong. ch. and so.	5 00
Cleveland, 1st Cong. ch. and so.	106 25
East Cleveland, Cong. ch. and so.	100 00
Gallipolis, E. A. Cooley,	4 00
Lenox, Cong. ch. and so.	9 91
Marysville, Cong. ch. and so. m. c.	9 25
Mount Vernon, 1st Cong. ch. and so.	91 70
Oberlin, 2d Cong. ch. and so., to const. Rev. Judson Smith, Rev. John M. Ellis, and Mrs. Esther M. Peck, H. M.	200 00
Vermillion, Cong. ch. and so.	8 60
Wakeman, Mrs. Strong,	60
Windham, Cong. ch. and so.	10 00—545 21

Legacies. — Columbus, D. T. Woodbury, add'l, by J. J. Ferson, Ex'r,	400 00
	945 21

ILLINOIS.	
Chicago, South Cong. ch. and so., coll. 31.35, m. c. 3.80;	34 65
Neponset, Cong. ch. and so.	30 00
Port Byron, "Two persons who pray for God's missionaries,"	5 00—69 65

MICHIGAN.	
Atherton, Cong. ch. and so.	5 00

5 00

—19 84

241 54

2 00

243 54

240 86

—38 26

—582 61

10 59

10 00

—384 90

—152 25

—52 00

—501 31

—473 40

—885 79

33 00

Eastmanville, B. Niles, 1 50
Lamont, Rev. Charles Doolittle, 50
Richland, 1st Pres. ch. and so. m. c. 6 50—18 50

MINNESOTA.

Winona, 1st Cong. ch. and so. 35 00

IOWA.

Chester, Cong. ch. and so. 24 15
Clinton, 1st Cong. ch. and so., annual coll. 26 27
Council Bluffs, Rev. B. Talbot, 10 00
Davenport, Cong. ch. and so. m. c. 6.75; a German friend, by Rev. B. G. Snow, 5; 11 75
Jasper City, Cong. ch. and so. 22 95
Lansing Ridge, Cong. ch. and so. 4 50
Lyons, Cong. ch. and so. 15 57
Onawa, Cong. ch. and so. m. c. 3 75
Tipton, Cong. ch. and so., add'l, 4 50
Waterford, Cong. ch. and so. 4 40—127 34

WISCONSIN.

Beloit, 2d Cong. ch. and so. 100 00
Markesan, Cong. ch. and so. 4 50
Plymouth, Charles W. Wilder, 5 00
Rosendale, Rev. H. H. Spaulding, 5 00
Watertown, Cong. ch. and so. m. c. 4 35
West Rosendale, Ind. ch. and so., in part, 15 00—133 85
Legacies.—Beaver Dam, John W. Klimball, by Asahel Clark, Ex'r, balance, 89 71
223 55

MISSOURI.

St. Louis, Pilgrim Cong. ch. and so., annual coll. 204 60

OREGON.

Forest Grove, 4 40

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 101.70;
2d Cong. ch. and so. 37.31; 139 01
Redwood, Cong. ch. and so. 22 60
Sacramento, 1st Church of Christ, 105 69
San Francisco, Rev. J. Rowell, 50 00—316 70

CANADA.

Province of Quebec, —
Sherbrooke, Rev. Archibald Duff, 5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Dakota, Good Will church, 4; Ascension church, 1.75; 5 75
Sandwich Islands, Hilo, Rev. Titus Coan, to const. Rev. FRANK THOMPSON, Hilo, and Rev. WALTER FREAR, Honolulu, H. M. 100 00
Turkey, Harpoot, Dr. George C. Reynolds, 15 00—120 75

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

New York, Casenovia, Pres. s. s., for pupil in Miss Payson's school, Fochow, 40 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.

230 52
970 52

MISSION SCHOOL ENTERPRISE.

MAINE.—Newcastle, Cong. s. s., for Mr. Wheeler, 13 00
NEW HAMPSHIRE.—Frankstown, Cong. s. s. 25; Lancaster, Cong. s. s. 30; Raymond, Cong. s. s. 9.25; Walpole, Cong. s. s., for school in Madura, 30; 95 25
VERMONT.—Norwich, Cong. s. s. 29; West Haven, Union s. s. 5.20; West Randolph, Cong. s. s. 29; 73 20
MASSACHUSETTS.—Granby, Cong. s. s., for support of a student at Harpoot, 30; Middleborough, "Class of little scholars" in Cong. s. s. 2; Mittineague, Cong. s. s. 19; Peru, Cong. s. s. 16; Southampton, Cong. s. s. 17.27; Woburn, 1st Cong. s. s., for the support of two young men, 20; 164 27
CONNECTICUT.—New Preston, 1st Cong. s. s. 1 51
NEW YORK.—Churchville, Union church s. s. 13 27
PENNSYLVANIA.—Philadelphia, Infant school of 1st Pres. church, Northern Liberties, 50 00
OHIO.—Ashtabula, Pres. s. s., for school in India, care Rev. H. J. Bruce, 25; Cleveland, "Sunday-school Children's Mission Club," for support of a child in Zulu Mission, 18.56; Edinburg, Cong. s. s. 25; Springfield, Cong. s. s., for support of a catechist in India, 25; 93 55
ILLINOIS.—Granville, Cong. s. s. 5.20; Jacksonville, Cong. s. s., for support of pupil care Mr. Sanders, 10; 15 20
WISCONSIN.—Geneva, Young People's Miss'y Association, for Mrs. C. Harding's school, 30 00
488 55

Donations received in June, \$11,248 08

Legacies, " " " 9,635 13

\$20,883 81

Total from Sept. 1st, 1870, to June 30th, 1871, \$312,025 04

DONATIONS FOR THE NEW MISSIONARY PACKET, "MORNING TAR."

MAINE.—Hallowell, Cong. s. s. —5.00.
MASSACHUSETTS.—Springfield, 1st Cong. s. s. —50.00.
CONNECTICUT.—East Hampden, 1st Cong. s. s. —5.70.
NEW YORK.—Brooklyn, Plymouth ch. s. s. —100.00.
PENNSYLVANIA.—Ebensburg, Cong. s. s. —5.04.
OHIO.—Massillon, Pres. s. s. 5; Twinsburg, Cong. s. s. 1. —6.00.
ILLINOIS.—Chandlerville, 1st Cong. s. s. —10.00.
MINNESOTA.—St. Paul, "House of Hope," Pres. s. s. Miss'y Societies, 20; Northfield, Cong. s. s. 13.31. —31.81.
IOWA.—Davenport, Cong. s. s. —25.00.
WISCONSIN.—West Salem, Cong. s. s. —5.00.

FOREIGN LANDS AND MISSIONARY STATIONS.

SANDWICH ISLANDS.—Hawaii, Walmae, Rev. L. Lyons, —11.20.

Amount received in June, \$256 75

Previously acknowledged, 8,380 63

Total, to June 30th, 1871, \$8,537 37

HOW TO REMIT SAFELY.

In making remittances (of sums above Five Dollars) it is best to procure a draft on Boston, New York, or Philadelphia, or a "Post-Office Money Order." When neither of these can be conveniently obtained, send the money, but always in a registered letter. The registration fee has been reduced to fifteen cents, and the present registration system has been found, by the Post-Office Department, to be virtually an absolute protection against losses by mail. All Postmasters are obliged to register letters when requested to do so.

1871.

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